The
CHRISTIAN CENTURY
Published Weekly

Let Stalin Take Germany!

An Editorial

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By Wallace C. Merwin

Legacy of the Concordat
An Editorial

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In This Issue

WALLACE C. MERWIN has been a missionary serving under the Presbyterian Church in the U.S.A., in Paotingfu, Hopei, one of the provinces in north China, ever since 1931. He returned to this country as a repatriate last year on the Gripsholm. Since then he has been speaking to American audiences under the sponsorship of the Presbyterian missions board. What he writes on the communist issue in China comes out of his own first-hand experience.

JAMES M. YARD a minister of the Methodist Church, was also a missionary in China for many years, most of that time working in Szechuen, the province which is now the stronghold of "free China." At present a resident of Chicago, he is noted for his leadership in movements to promote racial and cultural understanding.

OSWALD GARRISON VILLARD contributes regularly to The Christian Century. Formerly publisher and editor of the *New York Evening Post* and the *Nation*, Mr. Villard has been writing at every-other-week intervals for The Christian Century since midsummer, 1940.

T. T. BRUMBAUGH was in charge of Methodist mission work among students in Tokyo for many years, and also acted for most of that time as staff correspondent for Japan of The Christian Century. He is now executive secretary of the council of churches of Detroit.

WILLIAM A. IRWIN is professor of Old Testament at Chicago Theological Seminary, one of the affiliated seminaries in the divinity faculty of the University of Chicago. Before coming to Chicago, Dr. Irwin was on the faculty of the University of Toronto.

The CHRISTIAN CENTURY

September 29, 1943

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Contents

Editorial
- Editorial Paragraphs 1091
- Let Stalin Take Russia! 1094
- Legacy of the Concordat 1096

Quintus Quiz: 'As One Who ——' 1098

Contributed Articles
- Can China Trust Russia? by Wallace C. Merwin 1099
- Color Tests the Church, by James M. Yard 1101
- Military Alliance with England, by Oswald Garrison Villard 1103

Books
- Japan's Military Masters, by Hillis Lory 1104
- The Five Books of Moses, by Oswald T. Allis 1105
- Books Received 1105

A Communication 1106

Correspondence 1107

News of the Christian World
- Correspondence from India 1109
- Protestant Rural Experts Meet 1109
- Correspondence from England 1110
- Correspondence from Southern California 1112
- Correspondence from Chicago 1113
- Correspondence from Memphis 1114
- Correspondence from Minnesota 1116
- Correspondence from New York 1117
- Pugh Pleads for Chaplains 1118

Current Feature Films 1118

Calendar of Coming Events

Sept. 28-29. New York Regional Conference of Churches, Penn Yan.
Sept. 28-30. Disciples Wyoming Convention, Gillette.
Sept. 28-30. East Pennsylvania Conference, United Brethren in Christ, Lancaster.
Sept. 29-30. New York Regional Conference of Churches, Binghamton.
Sept. 30-Oct. 1. New York Regional Conference of Churches, Utica.
Sept. 30. Massachusetts Universalist Fall Conference, Medford.
Sept. 30.-Oct. 4. West Pennsylvania Eldership, Church of God, Lillyville.
Oct. 1-3. Fellowship of Reconciliation regional conference, Philadelphia, Pa.
Oct. 1-3. Fellowship of Reconciliation regional conference, Denver, Colo.
Oct. 2-9. Protestant Episcopal Triennial Convention, Cleveland, Ohio.
Oct. 3. World-Wide Communion Sunday.
Oct. 3. Chicago Sunday Evening Club; Lloyd Douglas and John R. Mott, speakers.
Oct. 5-7. Disciples Kansas Convention, Emporia.
Oct. 5-7. National Safety Congress, Chicago.
Oct. 5-7. Disciples Tennessee Convention, Nashville.
Oct. 5-7. Pennsylvania Conference, United Brethren in Christ, York.
Oct. 7-9. West Virginia Disciples Convention, Clarksburg.
Oct. 6-10. Pittsburgh Methodist Conference, Pittsburgh.
Oct. 8-10. Fellowship of Reconciliation regional conference, Nashville, Tenn.
Oct. 8-11. District Conference Church of the Brethren in Nebraska, Bethel.
Oct. 10. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Oct. 10, 11. State Sunday School Convention, Concord, N. H.
Oct. 11-13. Virginia Disciples Convention, Roanoke.
Oct. 12-13. State Convention, Missionary Baptists, Philadelphia.
Oct. 11-14. Oklahoma Disciples Convention, Oklahoma City.
Oct. 12-14. United Presbyterian Synod of New York, Oneonta.
Oct. 14. Institute on Racial Minorities in a Postwar World, Chicago.
Oct. 17. Chicago Sunday Evening Club; Robert Russell Wicks, speaker.
Oct. 17. Ford Hall Forum, Boston; Thomas Mann, speaker.
Oct. 18. Pittsburgh United Presbyterian Synod, Pittsburgh.
Oct. 18-22. Fellowship of Reconciliation, regional conference, Seattle, Wash.
Oct. 21, 22. Pennsylvania Baptist Convention, Philadelphia.
Oct. 22-24. Fellowship of Reconciliation, regional conference, San Francisco, Calif.
Oct. 24. World Temperance Day.
Oct. 26, 27. Southern District, Church of the Brethren, Upper Conewago, Pa.
Oct. 27, 28. Western District, Church of the Brethren, Johnstown, Pa.
Oct. 28. Institute on Racial Minorities in a Postwar World, Chicago.
Oct. 29-31. Fellowship of Reconciliation, regional conference, Hollywood, Calif.
Nov. 1. World Order Mission, Cleveland, Ohio.
Nov. 2-4. Florida Disciples Convention, Lake Worth.
Nov. 3, 4. Eastern District, Church of the Brethren, Lititz, Pa.
Nov. 7. World Order Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, SEPTEMBER 29, 1943 NUMBER 39

EDITORIAL

NOTHING would be gained by exaggerating the importance of the Fulbright resolution which the House of Representatives adopted last week. It must be conceded that it contained only a generalized declaration of approval for the idea of postwar international collaboration. Some congressmen frankly announced that they voted for it because it bound them to little or nothing. And there are indications that it will be some time before the Senate gets around to acting either on this or any similar resolution. Nevertheless, passage of the resolution in the House had an importance which is not to be denied. The members of Congress who voted for it so overwhelmingly had just returned from two months at home. They had been feeling the public pulse, and they voted for the Fulbright resolution because they were convinced that it said something the American people wanted said. When they put the House on record "as favoring the creation of appropriate international machinery with power adequate to establish and maintain a just and lasting peace . . . and as favoring participation by the United States therein, through its constitutional processes," they were talking the language of the American people as of September 1943. Here is one issue on which American public sentiment today is predominantly and solidly right. Now it is up to the leaders of the nations —European as well as American—to bring forward plans to implement such a declaration which are just, workable, democratic and genuinely contrived to rid the world of war.

Fulbright Resolution Passed by House

Mr. Roosevelt Was Right The First Time

DURING the Quebec conference the President published another of his periodical reports on lend-lease, as required by law. In an accompanying letter he stated that "the Congress in passing and extending the Lend-Lease Act made it plain that the United States wants no new war debts to jeopardize the coming peace. Victory and a secure peace are the only coin in which we can be repaid." In the excitement of the great events which were then transpiring, the sentences went almost unnoticed. But by the time the members of Congress began to straggle back into Washington from their summer recess, they had begun to register. Indignant noises began to arise from certain quarters. Was Uncle Sam to be transformed into a global Santa Claus, throwing away the billions that have gone into lend-lease? So the President discovered that there had been a mistake. His letter had been drafted at Quebec. There had been several versions. Evidently some clerk had picked up the wrong one for transmission to Congress. So would Congress kindly strike out the two sentences in question and forget them? Congress would and, we predict, Congress won't. Once said, words of that kind are not easily recalled or forgotten. Nor should they be. Whatever the political elements involved, the President was right the first time. And we believe that the sober thought of the nation at large would have backed him up if he had stood by his guns. The American public does not expect repayment for lend-lease—at least, not in money or in goods. The repayment that it wants is a secure peace. It believes that it has a right to ask that from its allies. If it gets that, all other debts will be wiped out without a moment's hesitation.

Are We Sending Gas to Japan?

ORDINARILY, we disregard rumors concerning the war which are no more than rumors. But when a rumor is published in an administration organ, over the signature of a journalist who is known to be close to high figures in the government, it acquires more standing than mere gossip. For that reason we believe that an article which appeared on the "feature page" of the *Chicago Sun* on September 17 deserves more than passing attention. The *Sun* is the morning paper founded in Chicago about two years ago to support the administration. This article, "by the Washington bureau," carried the name of Bascom N. Timmons, a journalist who is on terms of closest intimacy with Speaker Rayburn, Jesse Jones and other southern party leaders. It reported a "rumor" that the

United States "is getting rubber regularly from Japan" in return for American gasoline to keep Japan's planes flying. According to this rumor, ships built in America are manned with Russian crews and started across the Pacific for Russia, loaded with lend-lease goods, mostly gasoline. Japanese pilots guide these ships through Japan's mine fields, for Japan is not at war with Russia. Japan takes off as much gasoline as it wants and fills the emptied cargo space with rubber. The rubber goes on to Russia and thence, in part, finds its way to Russia's ally, the United States. Here, it would certainly seem, is something which should be made the subject of congressional inquiry. If it is true, the practice should be stopped at once. It was bad enough to furnish Japan with aviation gasoline before the war, but to go on doing so now, thus making it possible for Japanese planes to shoot down American flyers, would be too horrible to contemplate. If the rumor isn't true, then official denial should put a quick end to its circulation.

The Press Betrays Its Blind Spot

AN ADVERTISEMENT in many current magazines unintentionally reveals the blindness of the secular press toward the place of the Christian church in our American communities. The advertisement seeks to sell space in the "comic" sections of Sunday papers. It opens with what the newspapers evidently regard as a description of the American Sunday:

> Sunday morning . . . no alarm clock at the alert, no bus to catch, no working dateline or deadline . . . letdown for most of us from the long week past, lull before the week to come . . . the one time in the week to linger at the breakfast table for an extra cup of coffee, to listen to the kids chatter, to loaf through the Sunday paper . . . to think, to talk, to plan, to play. . . .

Apparently it never occurred to the writer of this advertisement, or to the newspapers which approved it for national circulation, that there is anything missing from the Sunday thus depicted. Consider, however, what it contains and what is missing. "Letdown," "chatter," "loaf," "talk," "play"—but no worship. The Christian church is simply invisible to the man who wrote that advertisement. Was the omission inadvertent? Probably, and therefore the more revealing. The newspapers which thus leave no place for worship in the American Sunday are the Baltimore *Sun,* Boston *Globe,* Chicago *Tribune,* Cleveland *Plain Dealer,* Detroit *News,* New York *News,* Philadelphia *Inquirer,* Pittsburgh *Press,* St. Louis *Globe-Democrat,* Washington *Star,* Des Moines *Register,* Milwaukee *Journal,* Minneapolis *Tribune,* St. Paul *Pioneer Press* and twenty-seven others which are listed as affiliates of this "metropolitan group."

Arab World Moving Toward Union

ABSORBED as we are by the dramatic scenes transpiring in Russia, in Italy and in the south Pacific, little attention has been given to two recent events which have occurred within the Moslem world. Yet these may point toward postwar developments of major moment. In the first place, Egypt and Irak have recognized the independence of Syria, thus indicating their readiness to bring all possible pressure to bear to lift the French control of that key region of the Near East. And in the second place, the premiers of Egypt and Transjordania have concluded talks on the formation of a pan-Arab union which the press is informed have brought them to virtual agreement. The Egyptian prime minister, Mustapha Nahas Pasha, has been empowered to continue these talks with representatives of other Moslem states, looking toward an economic rather than political union of at least Egypt, Syria, Transjordania, Irak and Saudi Arabia. Thus the vague talk of Moslem federation which has filled the Near East for years is suddenly brought down out of the clouds. It even seems possible that the writers of peace treaties at the close of the war may be confronted by the reality of an organized Arabic union. The most ticklish problems which remain to be settled before such a union can come into being, dispatches from Cairo indicate, concern the future of Palestine and Lebanon. Syria has eased the latter by announcing its readiness to accept an independent status for Lebanon, provided some sort of customs union is arranged. No announcement of the solution sought for the Palestine problem has been made. But if an Arab economic union is formed, it will give a totally new cast to the postwar political picture around the western end of the Mediterranean.

Protestant Missions Persecuted In Portuguese East Africa

CATHOLIC SOURCES always point to Portugal as the nearest existing approximation to what the Roman Catholic Church regards as a "Christian" nation. More even than Franco's Spain, more than any of the Latin states in which the church exercises enormous influence, Salazar's Portugal—despite its dictatorial pattern—is held to be the country which comes closest to fulfilling the Catholic ideals of statehood. Protestant effort in Portugal is almost entirely suppressed. This has been known for a long time. But it will come as a surprise to many Americans to learn that this same policy has now been extended to Portuguese colonies in Africa, and that long established Protestant work among the non-Christian natives is being rapidly pushed toward extinction. A recent letter from Inhambane in Portuguese East Africa, written by a missionary whose reliability and level-headedness have been tested by years of work in that field, tells what is happening. Portuguese colonial officials are refusing to allow Protestant missionaries to travel or preach outside the towns in which they reside. Native evangelists of the Protestant churches are being beaten and imprisoned. Mission schools under Protestant auspices are being closed even in the largest centers. When a teacher who had lost his teaching license applied for a duplicate it was refused, the petty official who made the refusal—himself not a practicing Catholic—explaining, "If he were a Roman Catholic I could give him three duplicates immediately, but I can't give him a duplicate license, seeing he is a Protestant. I know it is unjust, but

I cannot do otherwise. I might get 'scalped' by the priests." Protestant missionaries have been forbidden to visit churches fifty years old. And a campaign is now in progress to force the Portuguese government officially to repudiate the treaties protecting missions. Are the Four Freedoms to protect freedom of religion in Portuguese East Africa as well as "everywhere [else] in the world"?

Church Acts to Keep Members on Land

A NEW and arresting development in Protestant policy is represented by the action of the Church of the Brethren in setting up a fund to aid young men among its membership to establish themselves on farms. This denomination has consisted largely of rural people. Like other farm folk, increasing numbers of its younger members have found the rapidly growing cities of the middle west an attraction. Many who desired to remain on the land have been financially unable to do so, except as casual laborers or rootless tenants. The leadership of the Church of the Brethren has refused to accept the consequent drift to the cities as foreordained, inevitable or a move toward a larger life. While most Protestant churches have followed a policy which resulted principally in plans to salvage as many rural members as possible after they have moved to the cities, this church has attacked the problem on a deeper level. It recognizes that churches which depend upon an urban population for their existence are flirting with extinction, since urban populations fail to reproduce themselves and must continually be replenished from the country. Consequently, it is wisely unresponsive to the superficial glamor of the cities and is helping its youth to push roots even more deeply into the American soil. Recognizing that tenantry and migrant labor represent the advancing edge of collectivization in agriculture, with consequent demoralization of church life, the Brethren are aiding farmers to buy land and to establish Christian homes. In so doing, they are undertaking the Christian mission to rural America on a level far more fundamental than that on which most home mission programs move.

Restoration of the Russian Church

WITH the installation of the Metropolitan of Moscow as Patriarch of All Russia, the revival of the Orthodox Church under the approving eye of Stalin may be considered complete. The Archbishop of York has reached Moscow, bearing the blessing of the British church establishment, and the Russian church has shown its comprehension of its new importance to the war effort of the Soviet state by blessing the Russian government and calling on all Christians to unite against fascism in defense of their faith. The immediate effect of this return of the Orthodox Church to virtually full freedom and prestige in Russia should be favorable to the Allied cause. In many quarters where misgivings over collaboration with an aggressively atheistic state have persisted, Stalin's new church policy should ease tensions within the United Nations. Certain long-range issues, however, remain to be cleared up. In the realm of relations with the state, for example, it is not yet known whether the liberty which has been accorded the Orthodox Church will also be extended to the Roman communion and other dissenting groups within the U.S.S.R. And in the realm of the church's own life, it has still to be disclosed whether Orthodox dogma will attempt to resurrect and maintain the same benighted tenets which contributed so largely to the church's rejection a quarter-century ago. If the revived church insists upon teaching doctrines which modern knowledge makes seem absurd, then it can never hope to win the loyalty of the educated masses of the Soviet Union. Anyone who has visited one of the anti-religious museums in Russia—in the days when such museums were still open—will remember what effective use the official atheistic propaganda made of spurious miracles, unscientific teachings and other characteristics of the church of the tsars. As a safeguard against any such return to the championing of reactionary dogmas, every effort should be made to bring the Orthodox Church immediately and fully into fellowship with the World Council of Churches. Perhaps the Archbishop of York can make it part of his present mission to Moscow to press the invitation to membership in the World Council on the patriarch and metropolitans of the Russian communion.

Army Justice Slaps Colonel's Wrist

ASSAULT with a deadly weapon is a crime—but not always. Shooting an American soldier in uniform while he is on duty at an army air base is a violation of the law—but there are exceptions. Getting drunk and engaging in "conduct unbecoming an officer and a gentleman" is a reason for dismissal from the service—sometimes. All this is now clear. An army court martial, consisting of nine colonels, has established this as a precedent. Colonel William T. Colman, commandant of Selfridge Field, army air force base in Michigan, on May 5 shot a Negro private whom he had summoned to act as chauffeur. For three months thereafter William R. McRae of the United States army fought for his life in a hospital. It was not until Labor Day that he had the opportunity to face the officer who had assaulted him. Even then the charge against Colonel Colman had been reduced by the court martial from assault with intent to do bodily harm to "careless use of firearms." The colonel was also charged with other crimes—twenty-eight of them, to be exact. The court martial acquitted him of charges of fraud and misappropriation of government property and various other social errors. It convicted him of careless use of firearms and drunkenness. For having almost killed an American soldier, for having brought the good name of the army into disrepute, for having contributed greatly to racial friction in the United States in time of serious tension, Colonel Colman was reduced in rank from colonel to captain. Such a verdict is an outrageous travesty on justice—whether of the army variety or any other. It is fortunate that the decision of the court martial is subject to review by the war department and will not go into

effect until finally approved. We refuse to believe that it will be allowed to stand as representing the verdict of the American government.

Let Stalin Take Germany!

UP TO this date, the powers fighting Germany are still in the dark as to the shape of the victory which they are increasingly certain to achieve. Indeed, the darkness deepens as the victory draws nearer. The desperation with which the early fighting was waged by Great Britain and the United States against initial devastating defeats, over vast distances and under conditions of belated preparation caused these two powers to welcome with unalloyed satisfaction the mighty military service which Russia was rendering. But now, fighting in calm confidence, the fact that the Western democracies find themselves in military association with Soviet Russia raises ultimate questions which could not be faced when the fighting mood was one of desperation. These ultimate questions concern the shape of the victory when once it has been achieved. As a matter of fact, we are fighting two wars and, so far as present understandings go, these two wars will eventuate in two victories. Can these victories be reconciled? The Western allies have their reasons for fighting Germany. Russia has her reasons. The two sets of reasons have never been unified. Indeed, their disparity has operated to inhibit any candid elaboration of the intentions of either side, lest the military support which each gives to the other be weakened.

As the anti-Axis powers approach the defeat of Germany, the post-victory relation of Russia and the Anglo-American allies takes on supreme importance. If an understanding cannot be reached prior to victory, it will imply that the respective intentions of the two victors are so disparate that victory itself will bring them into the open, and with sinister consequences. Allied statesmen fully realize the gravity of the situation as was evidenced by the great lengths to which Mr. Churchill went in his Quebec speech to woo Marshal Stalin into conference, and in the efforts now being made to lay the diplomatic foundation for such a conference.

But these efforts are in themselves a measure of the distance which separates Stalin from Churchill and Roosevelt. The one thing which they have in common is the intention to defeat "Hitlerite Germany," but beyond that there is silence and mystery. This silence and mystery have been relieved on our side only by vague platitudes, and on Stalin's side by more or less cryptic hints of territorial demands which are incompatible with our platitudes, and by roundabout suggestions of friendship with Germany if she will only withdraw into her own borders and, presumably, displace the nazi regime by a communist regime or one prepared to work in collaboration with the Soviet Union.

Months ago (in our issue of May 12), The Christian Century offered the conjecture that the realities at the moment of victory would be such that Stalin would hold the whip hand over the British and Americans in determining the settlement with Germany. In an editorial entitled, "The Race to Berlin," it was argued that the political as well as the military realities of that moment would reduce all our talk about "policing Germany" to so much wasted breath. It all depends, we said, upon who gets to Berlin first:

> If Germany capitulates to Russia while holding the British and Americans at bay, it is difficult to imagine Stalin calling upon them to share in the settlement of Germany's fate. He can handle Germany's future independently much more easily than in collaboration. If Germany capitulates to the British and Americans while holding Russia at bay, they will need Russia's cooperation in order to give any semblance of permanence to the settlement. Russia is the near neighbor of Germany, and her stake in Germany's fate is more immediate than that of Great Britain and far more realistic than that of the United States.

It was to this editorial that we referred when, in the issue of September 1, we reaffirmed our adherence to the conjecture which appeared in these pages before it was elsewhere expressed that Stalin and Germany would make terms before the Allies bring Germany to her knees. On another page in the present issue will be found a communication sharply criticizing The Christian Century for this speculative forecast. Our conjecture is characterized as "unrealistic," and "the parroting of a bit of [nazi] propaganda." The three signers of the communication say that "all such talk must be given the lie." This last characterization, we submit, is rather strong language to apply to a speculative opinion expressed on a future contingency which is so complex and dark that even Mr. Roosevelt and Mr. Churchill do not know what shape it will assume and are trying their best to find out. However, we pass this by, together with the charge of parroting nazi propaganda. But the characterization of "unrealism" is worthy of serious consideration.

But first let us note three wholly unwarranted misstatements of our position. (1) The communication attributes to us the "conviction that there is the likelihood of a deal between the Soviet Union and the military leadership of Germany." We did not say that and we do not believe there is any such likelihood. (2) The communication asserts, as if it were contrary to our view, that the pledge of the three powers "not to conclude a separate peace with Hitlerite Germany" will be faithfully kept by them all, including Soviet Russia. We have not questioned this. It is unthinkable that Stalin would make peace with "Hitlerite Germany." He is out to defeat that Germany, and there is no reason to believe that he will stop short of achieving his goal. (3) The communication attributes to us the view that Stalin is willing to make "a compromise cessation of hostilities such as might work to the advantage of a renascent German military machine." We have given expression to no such view and its attribution to us is entirely gratuitous. We believe that Stalin intends permanently to abolish the menace of a German military machine.

The point which, in our opinion, the American people should clearly grasp is that Stalin has his own conception of the way in which "Hitlerite Germany" and the German military machine can be abolished, and that his way is radically different from the way in which the British and American governments talk about abolishing them. Whether the Western allies will have anything at all to

say about the future of Germany depends primarily upon who "gets to Berlin first." This is only another way of saying to whom Germany capitulates—whether to Soviet Russia or to the Western allies.

The deciding factor in determining the shape of things at the moment of victory is Germany herself. This factor has been entirely overlooked in most attempts to envisage the victory. But Germany will have one final card to play: defeated, she can still decide *to which of her two enemies she shall capitulate*. That is, it will be in Germany's power to determine which belligerent gets to Berlin first. And this decision will not be made upon the basis of the relative military contribution which Russia on the one hand and the British-Americans on the other have made to her defeat. It will be decided on the basis of the kind of treatment which she believes the two belligerents will, respectively, accord her.

Does anyone suppose that the German people would choose to surrender to the Western allies whose aim, they believe, is absolutely to crush Germany's independence, to dismember her, to "re-educate" her and to police her country into an indefinite future? And if Germany should surrender to Russia while the Anglo-American allies were still held at bay, does anyone imagine that Stalin would reject the surrender and continue to fight in order that the Western powers might share in his victory? The question answers itself. We can forecast Stalin's mind by merely stating the highly remote alternative—a surrender to the Western allies while the Russians were being held down to their slow but steady advance. Does anyone imagine that Great Britain and the United States would reject the surrender until Russia could share in the military victory? It is unthinkable. They would instantly rush to Berlin and impose their terms on Germany.

But in such an event the Western allies would still have Russia to reckon with! Would their peace terms with Germany demand the immediate cessation of the war with Russia? Where is the prophet who can answer this question? They certainly would demand the cessation of the war with Russia if the British-Americans and the Russians were genuine allies in the war. But they are not true allies. They only happen to be fighting the same enemy, each for his own reasons. The twenty-year military alliance between Great Britain and Russia was signed in May 1942, after both powers had long been at war and after the United States had become a belligerent. All the collaboration of the three nations is motivated by sheer military advantage and necessity. But their respective purposes for dealing with the defeated common enemy have never been reconciled. So far as these purposes have been disclosed, they differ so widely that diplomatic discretion has inhibited all efforts up to date to allow the heads of the three governments even to meet in friendly conference.

The surrender of Germany to the Western allies in preference to Russia is an incredible eventuality. The postwar intentions of the Western allies make it certain that Germany would infinitely prefer to place her fate in Russian hands. She will not play her final card in favor of the British-Americans, because Stalin can offer her a peace which the German people, defeated, will be only too glad to accept. Surrender to Stalin would insure not only the overthrow of Hitler but, in all probability, a communist revolution. It will not be strange if the vigorous communist movement in Germany which was the occasion of the emergence of Hitler and nazism (the party polled six million votes before the war) will come to life again after the war more vigorously than before. Stalin's policy will be to help it come to life—and to power.

What would Stalin have to offer to a de-Hitlerized, communist Germany which was about to capitulate to him? If we think in terms of Soviet realism, his offer would rest upon a premise the exact opposite of that which the Anglo-American plans presuppose. Stalin would want to see a strong, bolshevized Germany instead of the weak, dismembered and policed Germany which the Western allies desire. He could, as we suggested six months ago, offer Germany a place in the U.S.S.R. on the basis on which the republics of that union are now federated. Thus Germany would retain virtually as much political autonomy as the states in our own federal union now possess, and both she and Russia would gain enormous advantages in the free economic relations which would obtain between her industrialized society and the predominantly agricultural society of the present vast Soviet domain.

Of course, such a political integration with the Russian system might not be practicable, for reasons which are not now apparent. But an economic integration of the most intimate and profitable kind would surely be offered by Stalin and eagerly accepted by Germany. Russia has everything to gain and nothing to lose by the economic revival of a de-Hitlerized Germany, just as Great Britain has nothing to gain and much to lose by such a revival, no matter what form of government exists in Germany. Russia would want to be, and inevitably would be, on friendly terms with a Germany which had been transformed by a communist revolution. The problem of "policing" Germany would have no place in this picture.

If Germany capitulates to Russia before the Western allies have delivered the knockout blow, and peace terms are imposed which are satisfactory to both Stalin and the revolutionary government which his victory will surely evoke, would the allies continue the war? They could hardly do so without fighting both Germany and Russia. Would the American people have the stomach for that? Great Britain might, if she continued to have the support of the United States, for her control of European politics would be ended if so formidable a combination as Germany and Russia were allowed to come into existence. But her unique position in European politics will be lost anyhow by virtue of the pre-eminent position which a victorious Russia, even without Germany's friendship, is destined to gain. And if we assume that an Anglo-American victory over Russia and Germany together is possible, what would be the result of such a victory? Would it be peace? Only a devil's irony can properly answer that question.

Our purpose in probing so far into future possibilities and probabilities is only in part to challenge the naive faith of those who, like our three critics, put a simple trust in Stalin because, forsooth, he supported collective

security in the League of Nations and gave a pledge to Great Britain that Russia would not make a separate peace with Germany. As we see the future, this simple trust makes a child's game of the brute realities of wartime diplomacy.

Our three friends formulate the "basic political question" thus: "Are the British and the Americans prepared to suggest and to work out in collaboration with the Soviet Union a joint policy and plan of collective action for dealing with a defeated Germany?" This seems to us to state the factual situation in exact reverse. It implies that the onus of coming to terms with Stalin rests upon the Anglo-American side. Ask President Roosevelt and Mr. Churchill if this is a true statement of the present situation! Not they but Stalin are holding back. And Stalin is holding back because the realities of the moment of victory are not yet determined, and also because he knows that, whatever these realities may prove to be, he stands to win. Stalin does not intend to be bothered with any nonsense about the collective policing of Germany. He can handle a defeated Germany without resort to any such cumbrous and exhausting entanglement as the Western allies would stumble into.

It is not pledges or treaties or agreements that will control the victors, but the realities which take shape in the moment of victory. This will hold true of the Russo-British military alliance. It will also hold true of any agreement which may result from a tripartite conference of Stalin, Roosevelt and Churchill, if such a conference is held. Such an agreement may temporarily help the fighting morale, though it is equally possible that it may weaken at least America's morale. But even if Stalin should finally honor his pledge, it is unrealistic to assume that it would be for long. The conflicts of interest inherent in the administration of the collective policing of Germany would surely limit the life of the arrangement to only the number of years required to recover from the war's exhaustion.

What course, then, is open to the Western allies? We believe our true course should be a combination of diplomacy and military strategy. Let the tripartite conference be held, if Stalin can be got into it. Let the conference reach an agreement, if it can, in terms which are fully congruous with the postwar intentions which the British and the Americans have loudly professed. But instead of courting Stalin and begging him to make pledges which the realities of the moment of victory may nullify, we say, Let Stalin have Germany! The chances are overwhelming that he is going to have her anyhow! Very well. Why should we spill more blood to gain a prize which we do not want and which, when we grasp it, will be seized by another hand? Let Stalin gain our postwar aims for us! He will overthrow Hitler and uproot what President Roosevelt called "the whole Prussian gang of militarists." Let Stalin take charge of Germany's future! He can do it without policing her, and the chances are that her destiny will fall ripe into his hands.

What this means in terms of military strategy is not for the civilian to say, but it obviously means that the Allied invasion of Europe should measure its attack upon Germany not by the determination to get to Berlin first, but by the determination to make sure that Stalin *does* get there.

Such a strategy will not appeal to the military authorities of the Western allies who, naturally, are ambitious for the glory of dealing the knockout blow to Germany. But it should appeal to the *peoples* of both countries. The terrific sacrifices involved in forcing the military program through will prove to be fruitless in terms of a permanent settlement of postwar Germany. A collective settlement is a fantastic hope. Russia will deal with Germany in the long run, if not in the short run. The consequences which will follow a British-American attempt to dictate the peace from Berlin will be substantially the same as if Russia took over at the outset. And so much of our postwar aims as is possible of achievement would thus be realized if Russia is both allowed and helped to get to Berlin first.

And what of the world organization for peace which both Great Britain and the United States hope may issue from this war? If Russia has her way with Germany would not that hope vanish? No. A de-Hitlerized Germany in friendly relations with Russia (if not politically integrated in the Soviet system) will present no greater difficulty for the pacific reorganization of the world than a victorious Russia alone will offer. The one victor in this war whose victory promises to be uniquely secure is Russia. If American planners for the postwar world are justified in assuming that a victorious Russia will participate in these plans, they need be no less assured that a defeated Germany bound to Russia by ideological and economic, if not by overt political ties, will follow suit.

Legacy of the Concordat

ITALY'S problem daily grows more complex and difficult. So does ours in relation to Italy. The military campaign, though it encountered greater obstacles at Salerno than had been anticipated, will doubtless be successfully pressed until German forces have been expelled from the Italian peninsula. But more than military problems confront the United Nations. Now that Badoglio and the royal government have surrendered, who are our trustworthy friends in Italy, who are our unmistakable enemies, and who are the people whom, though we cannot trust them out of our sight, we must use as temporary instruments of our policy because we have none better? For the sake of "law and order," how much shall we preserve of the fascist administration, including its minor personnel and even those major figures (like Badoglio, Grandi, Victor Emmanuel and Umberto) about whom legends of secret anti-fascist sympathies are already being sedulously developed? As a concession to Roman Catholic sentiment in Italy and in the United States, how far shall we go toward underwriting the treaty and concordat between the pope and Mussolini and toward guaranteeing to the pope and the Roman Catholic Church in Italy the privileged status which they gained under those instruments?

Late news from Rome indicates that German troops

have thrown a cordon about Vatican City state—its total perimeter is only about a mile and a half—and have even violated the neutrality of its territory to place guards before St. Peter's, who closed the cathedral to the public for some days. This is a high-handed procedure which Catholics view with horror and Protestants with indignation. The pope is now indeed a "prisoner in the Vatican," as he never was in the years from 1870 to 1929 when that phrase came into use but when the pope was a prisoner only of his own determination not to leave the precincts of the Vatican unless he could go forth with the status of a sovereign.

When the restoration of the pope's temporal sovereignty was under consideration, the standard Catholic argument for it was that only so could the pontiff's freedom for the discharge of his spiritual functions and his unobstructed communication with bishops in all parts of the world be completely guaranteed. It was as obvious then as now, to anyone who cared to see it, that sovereignty over the spot where one is gives no assurance of freedom to communicate with all the world. Nothing less than sovereignty over the whole world would guarantee that—and it would have to be a sovereignty immune to rebellion or local disturbance.

At any rate, it is clear enough now that the status of sovereign over some few acres, on the strength of a treaty with a dictator who had himself seized control of the circumambient territory, gives no reliable assurance of freedom to come and go, to receive ambassadors from all nations and to send messengers at will. The idea of an international guarantee of the pope's sovereignty and independence was debated at length when the treaty was in process of formation, and was decisively rejected by Mussolini on the very good ground that, since Vatican City was entirely surrounded by Italy, an international guarantee would give permission in advance for an invasion of Italian soil on any sort of spurious pretext that the pope's sovereignty was being infringed or endangered.

So there is no international guarantee and the pope's sovereignty and freedom rest upon the good will of the Italian government or of whatever power may control the vicinity of Rome and upon whatever obligation they may feel to honor Mussolini's treaty commitments. If Mussolini's nazi friends do not feel disposed to honor them now, it might be supposed that his enemies would feel the responsibility even less. But that does not necessarily follow. The more our enemies treat the pope badly, the more we shall be inclined to treat him well. So far as concerns restoring his liberty, this is as it should be. It is our nature and our program to make our advance into enemy-controlled territory a continuous liberation of all the people concerned except our enemies themselves—and them also as soon as we are assured that they are no longer enemies. The moment our troops enter Rome there will be no more artillery in St. Peter's square and no more pickets to keep out of Vatican City anyone who has legitimate business there.

But this coming military occupation of Italy by our forces will at once raise questions which few Americans seem so far to have anticipated. Because we want the pope, like everyone else, to be free from unlawful and unnecessary restraint, must we therefore consider that, when we become responsible for the temporary reconstruction of government in central Italy, we must inherit or resume the obligations which fascist Italy assumed in the treaty and the concordat with the Vatican? Within the first year of its domination, fascism had reduced the scope of religious liberty in Italy. Under the terms of the concordat the restrictions were tightened. The Vatican supported the fascist government and, in return for its favor, the fascist government extended large privileges to the Catholic Church. This is a deal with which we have nothing to do. It is also a deal which, as the event has proved, provided no effective guarantee of the continuance of the benefits which it promised to the pope. Furthermore, it had nothing to do with the Italian people, who were effected by it but were not a party to it.

In all probability, our military triumph will at once bring a demand from the Vatican—supported by Catholic agencies for creating public opinion in all the victorious nations—for international guarantees of the papal sovereignty and international action to force whatever government we support in Italy to assume all the obligations of Mussolini's Lateran treaty and concordat. We shall be urged to do this in the name of religious liberty for the pope. We need, however, to bear in mind the claim of the liberated Italian people to religious freedom. For while the Lateran treaty did provide papal renunciation of all claims to the former pontifical territories, it must be borne in mind that it also declared that "the Catholic Apostolic Roman religion is the religion of the state," that it obligated the state to enforce the judgments of ecclesiastical courts, and that it left the state obligated to pay into the papal coffers interest on 1,000,000,000 lire in government bonds. Moreover, the various provisions of the concordat were designed not simply to give Catholic teaching special status in the schools and Catholic clergy and interests special standing before the law but even more to weld church and state together in such fashion as to make forever impossible attainment in Italy of the ideal of a free church beside a free state.

Insofar as the American people comprehend the purposes of their government in Europe, they believe that expulsion of fascist tyrannies from countries like Italy is being undertaken in order to open the way for the establishment of free and—if the people liberated so desire—democratic governments. But no democratic government which might come into being in Italy would be likely to countenance a continuation of the special privileges which Mussolini conferred upon the Roman Catholic Church as a means of reinforcing his despotism. The very conception of religious freedom rules out the perpetuation of such ideas of ecclesiastical monopoly as underlie both the Lateran treaty and the concordat. Any effort, therefore, to induce the United Nations to guarantee those agreements or to impose them in all their particulars on the new Italian government would be an effort to block the road of the Italian people to democracy and religious freedom.

If we want to avoid entangling alliances of the most complicated and unprofitable sort, now that our troops are taking over responsibility for Italy, we will keep clear of Vatican diplomacy. It does not run parallel with ours

in either method or objective. Its one aim is to enhance the prestige and power of the Roman Catholic Church. Our state department is under constant pressure, from within as well as from without, to go along with the Vatican's program, in the vain hope on the part of some and the pretense on the part of others that we can use the Vatican for the promotion of our own purposes of peace, justice and freedom. Are peace, justice and freedom to be attained that way?

The Vatican undoubtedly wants peace. Except where liberals, or socialists, or Protestants are concerned, it wants justice. The record proves that it does not want freedom for all. Its praise of liberty is limited to what it calls "true liberty," which is liberty to believe what is true and do what is right—as both are defined by Rome. When we begin to set the Italian house in temporary order—which will have a very definite bearing on the permanent order that the Italians will later be able to set up for themselves —we will have to decide whether we are going to offer them the papal kind of liberty or the kind that was suggested by the words of the Atlantic Charter. It is religious freedom for Italy that is at stake, and religious freedom within Italy.

'As One Who---'

EDITOR THE CHRISTIAN CENTURY:

SIR: On the whole we ought to welcome the letters to the press which begin, "As one who—" and proceed, "remembers the occasion well," or "was in the Toreador islands as long ago as 1900," or "has studied this subject for more years than he cares to remember." The preface is a claim to give first-hand evidence, and is therefore valuable.

One who was there on the occasion can correct errors in history. As one who was there he tells us that the speaker on that memorable day wore a suit of gray, not of black. The man who lived in the Toreador islands can correct us if we say that the golden sands are visible to the traveler miles away, and indeed he can assure us that in those little-known islands there are no golden sands. And it is without question an important footnote to have it from one who was at school with him that a statesman laid the foundations of his future greatness by breaking all the rules of the famous school which now invites him to give counsel to another generation.

Yes, you will agree that the world would be poorer if we were without such letters, which come more frequently as the years advance. I shall still read anything that begins, "As one who—."

But, as you profoundly observe, in every ointment there is a fly. It is possible, and may sometimes happen, that the writer is less anxious to correct or to supplement history, geography or literature than to call attention to his own career. It is not of history he is thinking, but of himself as a figure in history not to be forgotten, if he can help it. He desires not so much a place in the sun as a central place in what used to be called the limelight.

The proper comment after such a letter is the one with which *Arms and the Man* ends: "What a man!" We had not known that there was such a man in our midst. Present at the Bulldog Ridge! A resident in the Toreador islands! A schoolfellow of an immortal statesman! Who would have thought it? Note: henceforth more should be made of this man—the one who saw, and did, and knew so much.

There will always be an alloy of egotism in all human words. But I imagine you know how to distinguish those letters in which there is more evidence than egotism from those in which there is little evidence and much egotism. And like other editors I can believe that you have a keen eye for a disguised (and unpaid) advertisement.

But if you received a letter from one who had been there wherein he spoke

> of antres vast and deserts idle
> Rough quarries, rocks and hills, whose heads touch heaven—

you would listen spellbound as Brabantio and his daughter Desdemona listened. It all depends upon what the witness has to say.

It is not enough that the writer of a letter thinks his own life a fascinating one, and loses no occasion to share its fascination. The real difficulty is to estimate what interests the other people. And the sad truth must be faced that the others are not so interested in Me as they should be. Therefore I should beware of the exordium, "as one who," unless I am quite sure that I am not the hero of the letter.

If the world is not interested in me, I must leave it so. "That is its loss," I must add, "and it must do as well as it can without my story."

But you will agree that in the main there is healthy desire in most men to add footnotes to history out of their experience. We could do with documents from ancient times which began, for example, "As an old friend of the late King Nebuchadnezzar, I should like to bear witness to his kind heart beneath a somewhat stern exterior." We can be thankful that we live in an age in which, whether or not we feel more, we do write more than the ancients.

As one who for many years has thought much on these matters, I subscribe myself,

Yours most sincerely,

QUINTUS QUIZ.

Conquest

NAPOLEON threatened England with attack;
Stout hearts must tremble, dreading tyranny,
But in that year, brute force was driven back
By children born for England's victory—
Charles Darwin, Gladstone, and the Barrett girl
Whom Browning was to love and liberate,
And Tennyson, the gentle, who would hurl
Defiant words against man's greed and hate.
The little corporal; a little child—
His noisy power must wane, but this must grow,
As sure as quiet, purposeful as mild,
With force no boast of arms could overthrow.
His name is but a shadow turning dim;
The babes he would have plagued have conquered him.

ELINOR LENNEN.

Can China Trust Russia?

By Wallace C. Merwin

SOVIET Russia's possible demands and ambitions in Europe at the conclusion of the war are being discussed these days on all sides. But comparatively little is heard about the future of communism in the Far East and, more specifically, about what Russia's program there may be in the postwar period. Wholehearted cooperation with the Soviet Union in the war effort and peace settlements seems essential if there is to be a lasting peace. That cooperation must be sincere, but it should not make us forget the record of the men and government we are dealing with, nor the actualities of the situation in the Orient. There seems to be widespread ignorance in this country as to Russia's record in recent years in the Far East, especially as regards China; yet that record may have very grave bearing on postwar problems.

On the favorable side we ought to know—and apparently most of us do not know—what Russia has done for China, especially in the war years. Prior to the action taken by our government and that of Great Britain, the only nation that had voluntarily relinquished its special treaty rights, including extraterritoriality, in China was the Soviet Union. The United States offered to give up those rights some years ago, but only on condition that other nations should do the same. Nothing came of the offer. Soviet Russia, however, denounced extraterritoriality soon after the Communist party took power. It was good strategy, of course, on the part of a nation that officially opposed imperialism and was then too weak to demand the rights to which the treaties entitled it. But it also did much to increase the sympathetic interest in communism that flourished among China's students and educated class at a time when Western imperialism was strong in China and anti-foreign feeling very pronounced.

Soviet Help in the Past

The Soviet Union was the one Western nation, moreover, which gave real support to the Kuomintang party before it came to power. Sun Yat-sen could obtain no aid from Great Britain or the United States, but he received concrete assistance from the Russians. The campaign which ended in 1928 with the Kuomintang in control of most of China was in large measure successful because of the military and propaganda training program introduced by Russian advisers, notably Borodin. The inevitable split between divergent elements came after the fall of Nanking and Shanghai in 1927, when Russian advisers were dismissed and communism was outlawed in China for a period that lasted approximately ten years. Nevertheless, the contributions it made to the success of the Chinese nationalists have not been forgotten.

Soviet Russia has been the only nation that has maintained a constant supply of war materials to China since the Japanese invasion in 1937. So far as I know, no figures are available on the amount of such material furnished. It has been limited by lack of adequate transportation facilities in China's northwest, through which the goods had to pass, but there has been no break in the supply during the war period, though there have been fluctuations. The total must be quite large. It is probable that the amount exceeds that received from the United States, and perhaps that from all other nations combined. This trade has been on a commercial basis, of course, as was ours before lend-lease, although many uninformed Chinese have believed that Russia was freely supplying China. That has further increased Chinese good will towards the Soviets, as well as hopes of additional help.

Chinese Good Will for Russia

Undoubtedly, this Russian assistance has been dictated by policy, especially by Moscow's desire to keep Japan from complete dominance in Asia. If Japan's ambitions in that direction should be realized it would challenge the Soviets' own position in the Far East. Likewise, to be sure, Russia has received some supplies from China in return, including large quantities of tea, but these have surely been insufficient to balance her exports to China. On the other hand, Russia has been very generous in extending credit and granting favorable exchange rates, in spite of the depreciation of Chinese currency.

Over a long period a number of political refugees, students and military men from China have found refuge and assistance in the Soviet Union. Among the military men have been Chiang Kai-shek himself and others of high rank in China today. A university has been maintained for some years in Moscow for the training of Chinese students. All of this has been part of the program to win China to communism, of course, but it has also increased Chinese good will toward Russia. As a result of all these things, many Chinese who are not interested in communism or who are even anti-communist feel that the Soviet Union has been China's truest friend.

There are items on the other side of the ledger, however, about which there seems to be almost complete ignorance in this country. It is doubtful whether Russia has ever relinquished its traditional policy of expansion in the Orient. There has been a long history of intrigue in China on the part of communist agents. Even during the earlier period of cooperation with the Kuomintang, in spite of a truce agreement there seems to have been constant plotting to seize power in the name of a communist regime. That was one reason for the break which eventually came between Chiang Kai-shek and Borodin.

Support for Chinese Communists

How much backing the Chinese communists have had from the Communist International is difficult to know, but undoubtedly it has been considerable. So far as I know, there are no Russian agents among the famous communist 8th Route army troops in north China. On the other hand, at the time of the Russo-German nonaggression pact, the Chinese communists in that area followed the party line, defended the alliance with Germany,

and in many places even displayed slogans: "England and America are our enemies, Soviet Russia is the fatherland."

A significant incident was reported to me by a man who heard it from a high Chinese official directly concerned. In 1937, according to this story, the Soviet Union officially offered to equip the 8th Route army completely with modern weapons, that it might more effectively fight the Japanese. China politely declined the offer on the ground that it was government policy to distribute available equipment equally among all its troops. Actually the 8th Route army has probably received less equipment than any other Chinese unit, because of continued conflict between it and the central government, and the latter's obvious reluctance to see the communists become too strong, lest they turn their arms against the government itself.

In spite of friendly relations between the two nations during most of the last two decades, the Soviet Union has steadily encroached on the outlying territories of China in a way not very different from the encroachment of Japan. Outer Mongolia is still nominally under Chinese sovereignty—is officially recognized as Chinese by Russia—but Outer Mongolia is organized as a soviet republic and is a member of the Soviet Union.

Russian Influence Blocks Missions

Sinkiang, formerly known as Chinese Turkestan, has been under Chinese control for centuries, and still has a Chinese governor, but Soviet influence has become increasingly powerful there in recent years. Mr. Willkie mentions in his book that the street signs in Tihwa, the capital, are in Russian. This is reminiscent of areas in north China practically taken over by the Japanese even before 1937, where even the railroad station signs were in Japanese phonetic. Soviet troops moved into Sinkiang some years ago "to settle internal differences"—a favorite Japanese method. Mr. Willkie is wrong in assuming that almost no Westerners have been in Sinkiang for some years. The China Inland Mission was represented there for many years—one missionary spent most of his lifetime in that area—but the missionaries were forced out by the Russians a few years ago.

The Chinese naturally say little about the difficulties there, but Sinkiang, though largely arid, has much potential wealth, is in a geographically strategic position, and may well become a very serious postwar problem and an issue between China and Russia. There are reports that Soviet influence is pushing further into China in the far northwest. There, where few white men save a handful of missionaries have penetrated, there is an almost purely Mohammedan population that has historically been hostile to the Chinese. It is comparatively easy for Russian intrigue to take advantage of this hostility.

It may be argued that Soviet policy has now changed, and that world revolution is no longer advocated and fomented. The dissolution of the Comintern indicates a present willingness for cooperation with other nations on the part of the Soviet Union. However, the situation remains unchanged in those areas of China under Soviet domination. It is only too obvious that Soviet policy has changed when it was politic to change—and it is at least possible that it might change again when it becomes advantageous to do so.

What of Russia and Japan? Will the Soviets come in on our side in the Far Eastern campaign after the defeat of Germany?

Russia and Japan have mutually distrusted and opposed each other for years. Japan has drastically suppressed communism within its own borders and has even called the war with China an anti-communist campaign. At the same time it has nursed designs on Soviet territory, as the Siberian campaign following the last war clearly showed. There have been frequent border skirmishes and at least two large-scale battles, but other factors and commitments have postponed decisive action.

Russia and Japan

If, after Germany's defeat, Soviet Russia should enter the war in the Far East, she could probably contribute more to the early defeat of Japan than could any other nation. Russian intervention could provide sea and air bases within easy striking distance of Japan, with men and equipment already on the field, possibly including large numbers of submarines reported in that area.

But such action would not be without danger to Russia. The Russians know Japanese strength better than any other nation except China. They had battle experience long before we did. Japan could probably pinch off the narrow but highly strategic Maritime Province, including the essential port of Vladivostok, and possibly cut the vital trans-Siberian railroad. It is quite possible that the first effect of a Russian declaration of war on Japan would be devastation of Russia's Far Eastern territory comparable to that which has befallen so much of her European area.

There is little doubt of the ultimate outcome when the whole weight of the United Nations is turned against Japan. But it is possible that the Russians will have had their fill of war when Germany is defeated, and may prefer to let their wounds heal and hold what they have rather than risk further losses in the East. Then, too, Japan would not be the threat to the very life of the nation that Germany has been and that Japan has potentially been when so much of Russia's strength has been engaged in Europe.

One other factor deserves consideration. It is possible that the Soviet Union may not want a China that is too strong. Russia's assistance to China has been in large measure intended to thwart Japanese ambitions for domination of the Orient. In view of Soviet Russia's encroachment on China, of the predominance of anti-communist (though not necessarily anti-Soviet Union) leaders in the present Chinese government, and of the continued conflict and disagreement between Chinese communists and the central government, it is at least open to doubt whether or not the Soviets will be willing to come into the struggle in the Far East on our side.

Pessimist

ALREADY in green April he perceives
Withered October waiting for the snow,
Forgetful that, while old October grieves,
The seeds of April flowers lie below.

STANTON A. COBLENTZ.

Color Tests the Church

By James M. Yard

THE MASTER RACE in the United States has committed two grievous blunders. It has preached the gospel to colored peoples and it has sent them to school. It is foolhardy to tell *Untermenschen* that they are "brothers in Christ." When to that you add an education which makes it possible for them to read such revolutionary documents as the Declaration of Independence, the Bill of Rights and the speeches of Abraham Lincoln—well, if you then expect them to remain "second class citizens" you are just making trouble for yourself, that's all.

We have already experienced race riots this year in Detroit, Beaumont, Los Angeles and New York. Now I notice that the leading article in the current (September 18) number of *Colliers,* written by its political editor, Walter Davenport, is headlined, "Race Riots Coming." "If all the Christians, Catholic and Protestant, in those cities had really believed in brotherhood," I tell myself, "those riots could not have occurred, for there are powerful churches in all those cities. And if all the Christians in other cities believed in brotherhood, we wouldn't have more race riots coming."

In a Shanghai School

But then I begin to think about my own experience, and I begin to wonder how many of us *do* believe in brotherhood. My memory carries me back to a government high school in Shanghai in the spring of 1924. It was there that I first fully realized what the church is up against when it professes to teach and practice its astonishing gospel of human brotherhood. For my eyes were opened while I stood on that school platform to see that the ultimate test of brotherhood is color, and that accordingly it follows that color is the ultimate test as to whether the church can be Christian.

I have forgotten what I was lecturing about. But I shall never forget one question shot at me during the discussion period. "Do you," suddenly demanded one of those Chinese high school students, "do you really believe in the brotherhood of all men?" My spontaneous answer was, "Of course I believe in it." I did, and I do.

However, my student interrogator was not satisfied. He had more to say. And before he could say it, I was not satisfied either. For I saw in a flash all that was behind his question. I knew that student had seen white men beating ricksha coolies with their walking sticks. He had seen Chinese scholars pushed from the sidewalks into the streets with a curse, because "the sidewalk is for whites." He had seen the signs outside the entrances to the parks, "Chinese and dogs not admitted." I suddenly knew what he was going to say, and he said it: "If you believe in brotherhood you should get your white friends to practice it, or pack up your Bibles and go home."

The church did not fully practice brotherhood in China. It does not practice it in the United States. Many professing Christians would be horrified at the idea that they might be expected to do so!

Not long ago I heard A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, say, "The Negro has faith in Christianity. He has no faith in the Christianity of the church." He knows too many churchmen who approve Jimcrow churches, who would not consider opening membership in their congregations freely to brown or black or yellow people. What price brotherhood?

No Escape Clauses!

Three years ago there was a conference for the theological students of Chicago. Dr. Howard Thurman, dean of the chapel at Howard University and one of the most distinguished churchmen in America, was speaking on "Religion and Human Relations." It was an eloquent and moving address. He laid great stress on the value and importance of human fellowship. During the discussion period that followed a student asked, "Just how far would you go with this fellowship?" Dr. Thurman smiled that warm, friendly smile that his listeners know so well and said frankly, "I would go all the way. I would not carry any escape clauses in my back pocket."

That is the test which few white Christians can meet squarely. I know of no white church that can truly meet it. We all carry escape clauses in our back pockets. Some white churches have a few Negro members, but they are not expected to attend social gatherings. They may attend worship services, even the communion service, but there is no *fellowship.*

Randolph and Thurman are not hot-headed revolutionaries. They are highly intelligent, well trained men who are tired of being Jimcrowed north and south by white men who prate about democracy, the Four Freedoms "for all men everywhere" and human brotherhood. As Thomas Sancton put it recently, "They are mature, tough-minded, thinking Negroes, a type the white American community might do well to become aware of."

Embittered Negroes

In June 1941, under pressure of the threat of a "March on Washington," President Roosevelt issued his famous Executive Order 8802, barring discrimination in defense industries on the basis of "color or national origin." There still is widespread discrimination both north and south; the order is largely disregarded. But how many white churches or church leaders have actually taken up the fight to make that order effective? It was not effective in Detroit.

Negroes are becoming more and more bitter. As Pearl Buck has put it so effectively, they are beginning to see that "what they have been taught and have believed is not true—namely, that if colored people can be patient and good and show themselves obedient and humble they will inevitably prove themselves worthy citizens and will therefore receive the rewards of full citizenship." They have learned that the graduates of our great universities

are no fairer in their racial attitudes than the most ignorant; that the privileged group scorn them even more than those less privileged; that many born in the north are just as willing to withhold from them the rights and privileges of American citizenship as those from the deep south; that the clergy and the great churches which they represent simply will not face the possibility of any lowering of the actual, if not acknowledged, racial bars which make ours class-conscious congregations.

An Urgent Problem

Everywhere the Negro is barred from most hotels, restaurants and desirable living places. Church conventions pass resolutions but where is the white church that has gone to the authorities to *demand* that the Bill of Rights be put into practice in such cases? In all parts of the country Negroes are snubbed and insulted, even in the armed forces—especially in the armed forces. How many churchmen are doing anything to relieve their "brothers"? I know that some white Christians feel very sorry but most of them think, "This is an old problem, it is not urgent and the Negroes have learned to take it." It *is* urgent: witness Detroit.

Why is there such a wide gap between profession and practice concerning what most people would agree is a fundamental teaching of Christianity? One reason is obvious—ignorance of the facts about race. People simply do not know what biologists and anthropologists have been teaching for almost a generation. How many have read as much as one book or an extended article by a recognized authority on race? The late Franz Boas, dean of American anthropologists, wrote: "If we were to select the most intelligent, the most imaginative, energetic and emotionally stable third of mankind, all races would be represented." The churches and schools should immediately, today, begin teaching the facts, so that in a few years no single educated white person could believe that a black or yellow or brown skin is a sign of mental or moral inferiority.

Always a Menial?

A second reason is tradition. It is the custom to regard the Negro as inferior. He always has been a servant; he has always had the meanest jobs. He is not expected to be a skilled mechanic or a skilled anything—except a skilled cook. There is no reason behind this; it is simply passed on from generation to generation. But not knowing the facts, knowing only prejudiced rumor, each white generation considers itself superior, and just "keeps the Negro in his place."

When Negroes are given an equal chance they make good as often as whites. At a conference on "Minorities and the War" held in Chicago last January under the auspices of the Fair Employment Practices Council of metropolitan Chicago, H. J. Watling of the International Harvester Company testified that Negroes recently employed are making good in all departments. *They are not segregated.* Speaking of a Negro chemist, a graduate of the University of Illinois, Mr. Watling said, "He is doing a grand job; I wish we had more like him." According to Mr. Watling, the white workers do not object to working with colored people. "It is a very common occurrence to see white and Negro girls eating lunch together at the same table or leaving the plant at night arm in arm." Mr. Skitt of Western Electric said, "After we got into the war and especially after the issuance of the President's Executive Order 8802, it didn't make sense any longer to have discrimination." He continued, "We have Negroes in all kinds of jobs. We are satisfied with their work."

There are similar cases which could be cited in many parts of the country. When Negroes are given a chance they make good. They have made gains along many lines since Pearl Harbor. But when we add up all the cases only a very small beginning has been made. And in saying that I do not forget the men and women who do speak and act, some of them in the south. The Interracial Commission, with headquarters in Atlanta, and the Committee of Christian Women of the south have done heroic service.

What Can Be Done?

What is the remedy? How can we win democracy, not in Europe or Asia, but for the Negro and other colored peoples in the United States? Individuals who believe in freedom must act. Congregations, Protestant, Catholic and Jewish, must do something. Resolutions by the Federal Council of Churches or by the Central Conference of American Rabbis or by the National Catholic Welfare Conference are good as far as they go. They do some necessary work in pointing to the goal. But resolutions do not open hotels or restaurants or find jobs. Individuals and organizations on the spot have to make the resolutions actually live.

It can be done. Last year a group of women in Chicago decided to get jobs for Negro girls as office workers. At that time there were hundreds of well trained young Negro women capable of all sorts of office work as typists, stenographers and bookkeepers. "They had often sat in the same classrooms with white girls in school and college; why could they not sit side by side at typewriters in an office?" asked these women. So a committee from the Y.W.C.A. and the Chicago Woman's Aid waited on the officials of Sears, Roebuck and Company. The executives agreed that their request was reasonable. They employed seven Negro girls. With what result? With the result that they have been so well satisfied that they have continued to employ Negroes, until now more than sixty Negro girls are working in the office of that great concern.

Needed: Imagination and Courage

Someone said to me recently that religious people—Christians and Jews—need "a sanctified imagination." We certainly need that and then some courage to carry through. Justice for the Negro will never be brought about by resolutions of great gatherings in New York or Delaware, Ohio. It will come when some congregations in Los Angeles and Detroit acquire sanctified imaginations and act as religious people, to whom brotherhood is a burning reality, should act. Congregations will act when individuals in the white churches become real friends of individual Negroes, friends close and intimate enough to feel hurt and angry when their friends are hurt. When I go to a restaurant with my Negro friend and find we

cannot be served, he is hurt, *and I am hurt.* Out of such experiences on the part of hundreds of people in the churches will come action.

Color is testing the church, now, today. The church cannot evade the test any longer. She must practice brotherhood in restaurants and housing and schools and jobs or, as that Chinese boy told me, pack up its Bibles and call it a day.

Military Alliance with England

By Oswald Garrison Villard

LET ME SAY at the outset that I wholeheartedly and unreservedly favor the closest cooperation with England at the peace table and, if there is no peace table, in any pre-armistice or post-armistice agreements which will help to reorganize Europe on liberal, democratic and humanitarian lines. I have repeatedly written and said on the platform that if we cannot cooperate with Great Britain for a new world order at the end of this war, there will be no hope whatsoever of winning the peace. By that I stand. But I never meant to include within the compass of this statement any approval of a postwar hard-and-fast military alliance between the two countries to enforce peace and rule the world. That is the plan which is now being offered us from several directions and it should be made plain at once that the American people will have none of it.

Secretary Knox, who before Pearl Harbor boasted to the Bar Association that the British and American fleets would rule the world for one hundred years—Hitler demanded a thousand years—now is somewhat frightened by the prospect. At least he warned a group of new naval officers of the overwhelming gravity of the responsibility which would be theirs when they and their British comrades rule the waves that were once Britannia's private possession. Mr. Churchill, always the artist, put the proposal in its most seductive form. What a pity it would be, said he, if all the so happily coordinating British and American military and civilian staffs should be disbanded at the end of the war. Why not, since both nations are so happily wedded for the wartime, let this state of connubial bliss go on undisturbed? In this attractive, sugar-coated capsule form it undoubtedly slipped easily down the gullets of nearly all who read it. Why not? Why disturb so successful a partnership?

What Would be Involved?

Well, nothing could be more misleading than this presentation, for it obviously conceals utterly what a military alliance is. Any such arrangement must have objectives. It works harmoniously now because we are at war, and our military aims are open and clear—the defeat of the dictators. Any postwar alliance would involve any number of political policies, to say nothing of military ones, and financial arrangements. Would not such an alliance bind us to the maintenance of what is left of the British empire and the reconquest of any portions of it that may have cut loose prior to the peace? Will it not mean also an alliance with South Africa, Australia, Canada, New Zealand—each and every one of the British dominions? Would it not involve our underwriting British control of India? Would it, or would it not, involve our accepting Winston Churchill's view of what the future role of China should be? Would it, or would it not, involve our becoming permanently a policeman of Europe in company with a British bobby?

Merely to ask such questions is to show at once how fearfully and dangerously involved any such alliance would be. Who would lead it, we or the British, in the event of a disagreement on policy? When this war is over our fleet will be fully three times as large as that of the British. Shall we cut down ours to the level of Britannia's or shall we keep up a one-sided naval co-partnership? And how about the armies? Are we to divide the duty of policing the world between us, fifty-fifty, or are we Americans, having a much larger army as well as navy, to carry the major burden? Is it not true that if the dominions join us it will not be just an English-American alliance, but an Anglo-Saxon group ready to impose its will upon the world in the name of justice, humanity, the Four Freedoms and our own peculiar brand of righteousness?

Effect on Non-White Peoples

Well, if it did become an Anglo-Saxon alliance to dominate the world it would certainly be little less anathema to the other nations of the globe than would have been world domination by Hitler. The world wants and needs domination by nobody. Nothing could make England and the United States hated more by all the peoples than their assuming this self-appointed role of savior and policeman. The hostility of the Latin and South American nations to such an overlordship would be equaled only by the bitter antagonism of all the dark-skinned races of Asia. It would be the effort of a small minority of whites to dominate the huge majority of Negroes and Asiatics—one out of every five persons in the world is an Indian.

The only hope of America's being other than the most hated of countries, the only hope of peace, in fact, lies in immediate American postwar disarmament and the announcement that we have not the remotest thought of dominating the world or even making the Pacific ocean an American lake, as Clarence Budington Kelland, the Republican former chief publicity man, insists that we must. Anglo-American assumption of world supremacy would instantly mean that the third global war was in sight. Russia and all the East—the colored peoples everywhere—would arm further at once and we should have just what Pearl Buck has prophesied will come if we don't

do justice to the Chinese: the final Armageddon in the form of a war of color.

To By-pass Congress

Even if this were not the case, we Americans could not enter such an alliance without doing final violence to some of our noblest traditions. Never before have the descendants of George Washington's America been urged to join such a permanent war partnership since our first President warned us against entering into any "entangling alliances." How could the country be party to any such arrangement when the Constitution clearly places the war-making power in the hands of the Congress and not of a joint Anglo-American board of strategy—a power that cannot be shifted through any delegation of authority by treaty or by congressional agreement?

Yet Governor Dewey in all his callowness rushed in at Mackinac to ask for this tight Anglo-American partnership. Far, far wiser is Justice Douglas of the Supreme Court who, at San Francisco, recently pointed out that this country has "its own business" to mind. He added: "We should let others have the same free choice which we reserve for ourselves. Even if we wanted to we could not assume sole responsibility for solving international problems." Nor, he might have added, could we and the English together make over the world in our mold.

What it would mean in the way of a permanent Prussian militarism fastened on the United States anyone can see for himself. It would entail peacetime conscription and —one commentator says—an annual expenditure of $25,000,000,000 for the army and navy if the Kelland proposal is adopted. We should have to have between one and two millions of men permanently withdrawn from industry to be taught the art of killing other human beings. We should have in the staff of officers a military cadre which would speedily develop into a military caste. It would mean further centralization of power and governmental dominance in Washington, with every young man a military pawn of whatever group had charge there.

That way lies moral destruction for the republic. The answer to the world's problems and ours is not for America and England to take on the burden of militarism twice imposed upon the Germans, but for us to lead the way to world cooperation with determination to do away with armaments, to let no country make a lake out of any ocean, but to bring about a sane, workable, equitable cooperation of nations to insure peace, equality, justice and safety for them. It is not impossible to do, nor merely theoretical. It is altogether practical and the truth is that if the effort to achieve it is shelved in favor of a British-American alliance, then this war is already lost as was the First World War.

BOOKS

Japan and Her Army

JAPAN'S MILITARY MASTERS. *By Hillis Lory. Viking Press, $2.50.*

THE JUDGMENT, already expressed by some competent critics, that this is "the best recent book on Japan's war effort and her army," is one in which I concur. "A primary axiom of war," says Joseph C. Grew in an endorsement of the volume, "is to know your enemy." On finishing this book one feels that one knows not only what we are up against in endeavoring to deny Japan's military machine the fruits of its ruthless conquest of Asia, but also "how Japan gets that way."

One secret of Professor Lory's effectiveness in analyzing Japan's military might is his choice of the principle of peacetime conscription, borrowed from France during the latter half of the last century, as the starting point in developing his thesis that the Japanese army is truly a people's army. Add to this the indoctrination of infants, schoolboys and all ages and walks of life up to and including the emperor in *seishinkyoiku* (education of spirit) and you have the basis for the keen observation that "the very conscript army that destroyed the last major class distinction of a feudal system has continued to bask in the homage of a people who in their thinking reflect this spirit of feudalism."

This reviewer knows of no other book which so concisely explains the following features of Japan's modern army-centered imperial tradition: (1) the place of the emperor in the thinking of the average Japanese soldier, who fights "on less food and under greater hardship," yet with greater "marching ability [than] that of any other nation in the world"; (2) the clever military mindedness yet narrow international outlook of Japan's army officers; (3) the manner in which through a period of years the military leadership took Japan's political parties, industrialists, social radicals and even the emperor into camp; (4) the difference between Japanese militarism and European fascism; (5) the rise of factions within the army itself and their bearing on the future; (6) reasons for our fatal underrating of Japan's war strength; and (7) the prospect of bringing this whole military caste to defeat and to repudiation by the people, who originally turned to the army as a way out of economic and other difficulties thrust upon them in a greedy world.

The author's long and intimate contact with Japan has obviated the abundance of false impressions and careless generalizations which characterize many writings about the Japanese. Disclaiming any "pretense of giving a sensational revelation," Professor Lory has produced a dispassionate portrayal of the cancer in Japan's life. In refraining from all hatred of Japanese as such, he suggests, though he does not develop, the techniques to be wisely followed in dealing with a chastened postwar Japan. I think he is a bit too sweeping in his judgment that "there is little hope that the Japanese Christians would lead Japan back to a world fellowship"; for the very resistance to the army's program which he effectively portrays in the struggle of Japanese liberals (more or less under Christian influence) seems to this observer the true hope of tomorrow. In two admissions of typical Japanese traits I believe the Lory book goes deeper into what we may expect in days to come than in some other of its prognostications: "So vital to an understanding of the muddle of Japanese politics is this tradition of 'conference and compromise' that it can be considered a key that unlocks Japan's house of government. . . . Japan was swept [in and

following World War I] by the postwar surge of democracy [and] . . . even as late as 1931 . . . army prestige in Japan reached so low an ebb that officers changed into civilian clothes when appearing in public." I submit that if that can happen after victory in one world war, it can happen again and to a more marked extent after defeat in World War II.

In frequent references throughout the book to the imperial rescript of 1882 to soldiers and sailors as the fountainhead of Japanese militarism, and in publishing it as an appendix, the author gives his readers food for thought not only as to Japan's great blunder in placing her army and navy above all civil authority as defenders of the imperial prestige but as to the course of wisdom for other nations in the days to follow World War II.

T. T. BRUMBAUGH.

Back to Moses!

THE FIVE BOOKS OF MOSES. *By Oswald T. Allis. Presbyterian & Reformed Publishing Company, Philadelphia, $3.00.*

THE subtitle describes this work as "a re-examination of the modern theory that the Pentateuch is a late compilation from diverse and conflicting sources by authors and editors whose identity is completely unknown." But even this generous subtitle still falls short of full description, for the author's real object is to defend the theory that Moses wrote the Pentateuch. The book will then be recognized at once as taking a place in the long succession of "traditional" studies of this problem, for liberal opinion as to the authorship and structure of these books has never lacked opponents. However, the antithesis between "critic" and "anti-critics" commonly set up in this polemic is entirely false. Since he is treating the origin of biblical books, Dr. Allis is every whit as much a "higher critic" as Wellhausen or Driver or any of the rest. The whole question is of the adequacy of his facts and his use of them. Nor will his fellow critics resent his discussion, though they may be compelled to conclusions the opposite of his. Rather it is to be welcomed. All of us alike are searching for truth. No informed person today would make bold to claim that the pentateuchal problem is a closed issue with all its questions answered. If Dr. Allis can throw any light on an extremely complex matter, his collaboration will be met with gratitude by his fellow critics. So how has he handled this famous problem?

The book is organized in three parts under the titles, "The Documentary Hypothesis," "The Development or Graf-Wellhausen Hypothesis," and "The Present State of the Problem." However, this latter section is not a survey of recent developments in criticism, for the author does not show himself familiar with later literature, but it contains a variety of considerations from archeology, history and theology. Part II is really an examination of the bearing of the documentary theory upon the history of Israelite religion. It will be seen that the core of the argument is in Part I. In it the author has set himself to a somewhat extended study of current analysis of the Pentateuch, taking up the familiar themes: the variation in divine names, the differences of literary style, discrepancies in point of view, alleged doublets, etc.

Dr. Allis' recognition that the phenomena of the divine names are but minor in the critical process serves at once to lift his discussion out of the common run of superficial polemic. Highly commendable too is his exposure of absurdities that have flourished in the name of "criticism." One finds refreshing likewise his unequivocal repudiation of the idea of "the supra-historical" which has invaded some areas of theological thinking. Yet when all is said, his defense of the Mosaic authorship is a failure. Indeed there are whole aspects of the problem of which he seems oblivious: evidence of the late date of the narratives, of the authors' presence in Palestine, contradictions in the laws, etc. Further, the consideration of the points he does recognize, such as discrepancies in the stories and differences of literary style, is not impressive. By contrast with the exhaustive meticulous work that went into the shaping of the documentary theory, this is a trifling attempt.

The basic preconceptions of the entire study are indicated by the title of the closing chapter, "The Final Question—What Think Ye of Christ?" Unless "the New Testament Christian" is prepared, so the argument goes, to treat as of no importance the view that Jesus was a man of his age, as ignorant as his contemporaries of the facts of the Pentateuch, then he must consider the question of the Mosaic authorship too as of importance for his faith. But what triviality! What travesty of the greatness of the Christian faith! A recent book by a prominent Roman Catholic scholar, likewise assaulting "the Wellhausen theory," also mentions this view, but repudiates it as unworthy of a real faith. The contrast serves to show afresh how imperfect even yet is Protestantism's understanding of its real genius.

WILLIAM A. IRWIN.

Books Received

World Peace Plans. Compiled by Julia E. Johnsen. H. W. Wilson Co., $1.25. This "Reference Shelf" volume contains extracts from the most prominent writers and speakers on this vital subject —Churchill, Culbertson, Hoover, Streit, Hull *(et* many *al.)*—with outlines of the various proposed plans for permanent peace, arguments for and against them, and a bibliographical guide to their further study.

None but the Lonely Heart. By Richard Llewellyn. Macmillan, $2.75. (To be reviewed.)

Son of Man and Kingdom of God, A Critical Study. By Henry Burton Sharman. Harper, $2.50. (To be reviewed.)

The Case for Christianity. By C. S. Lewis. Macmillan, $1.00. Two series of radio talks are presented which converge to the same conclusion by different approaches. The first argues from the general sense of right and wrong to the existence of a moral law which is more than social habit or the rationalization of self-interest. The second shows the impossibility of atheism as an explanation of the world and man, finds belief in an evil power just as necessary as belief in God, and gives a simple and non-technical statement of orthodox Christian beliefs. The author capitalizes his status as a layman and is at particular pains to avoid theological lingo and to stress the note of plain common sense—which he does here more successfully than in his *Screwtape Letters,* in which his whimsicality was rather labored.

The Chiangs of China. By Elmer T. Clark. Abingdon-Cokesbury, $1.00. The thrilling and heartening story of the Soong family, including their relations with Sun Yat-sen and the experiences of the Generalissimo and Madame Chiang down to and through the recent visit of the latter to the United States.

Mysticism in Modern Psychology. By Charles Carlé. Psycho-Sociological Press, 420 W. 119th St., New York, $1.00. A critique of Freudianism and psychoanalysis, which are described as pseudo-mystical rather than scientific and the commercialization of which has kept personality analysis on the "quack level." *Gestalt* principles, the author holds, provide the needed corrective. A 48-page pamphlet.

Jobs and Security for Tomorrow. By Maxwell S. Stewart. Public Affairs Committee, 10 cents. A program for full employment after the war.

Ruth's Gleanings, An Anthology of Prose and Poetry. Selected

by A. Ruth Fry. Andrew Dakers, London, 5/—. A scrapbook of selections which the compiler has been collecting practically all her life. Pacifist convictions determined the selection.

Worship in the Sunday School. By A. W. Martin. Revised by O. W. Moerner. Abingdon-Cokesbury, 35 cents. A guide for workers in small schools.

The Christian Education of Older Youth. By Alleen Moon. Abingdon-Cokesbury, 60 cents. A *multum in parvo* handbook on the needs and the guidance of young people and on their relation to the church.

Our Way Down East. By Elinor Graham. Macmillan, $2.00. "Down East" is, of course, the Maine coast—unless you happen to be there already, in which case it is New Brunswick or Prince Edward's Island. For the purposes of this book it is the coast of Maine, where the author and her husband built a house. Experiences connected with that enterprise furnish the thread upon which a variety of sprightly episodes are loosely strung, with diverting asides and vivacious interludes which can scarcely be said to be strung at all, and do not need to be.

Lighted Passage. By Howell S. Vincent. Dorrance, $2.00. Dr. Vincent, who was a Presbyterian missionary in Siam and China for many years, tells with evident sincerity and deep conviction of the reappearance of his daughter many times after her death from injuries received in an automobile accident in 1941. The special agency or method of this achievement is called "Technique in Light," which he discusses in the latter part of the volume. The preface is contributed by a representative of the "Order of the New Covenant" with a London address.

For Crossing Wide Waters. By Hargis Westerfield. Driftwood Press, North Montpelier, Vt. This little blue book of free verse by a private still in training stopped the reviewer's work in midmorning until it had been read through to the last strong line. As an expression of how it feels and what it means to be a soldier in the present war—a soldier still fighting the battle of the training camps and getting his body ready for the work for which his mind is already prepared—this has not been excelled. (The price is not stated. You might offer the publisher a dollar, and if he sends you two copies you can give one to a soldier.)

Bloodroots in the Wake of Circumstance. By Flora White. Burton Pub. Co., Kansas City, $2.00. A highly imaginative and mystical story which revolves about the character and experiences of a girl with telepathic powers, culminating in a struggle for "social justice," in the course of which she is deported from the country and goes down at sea. Written many years ago, now first published.

A Compend of Luther's Theology. Edited by Hugh Thomson Kerr, Jr. Westminster Press, $2.00. Students of theology and of the history of Christian thought can make good use of this topical compilation of extracts from Luther's voluminous writings. The selections, most of which are brief, are arranged under these headings: revelation and the Bible, God, Jesus Christ, the Holy Spirit, man, the Christian life, the church, the sacraments, Christian ethics, the Christian and the state, eschatology. The source of each extract is indicated, so that the student who doubts whether any single passage fairly represents Luther's thought may consult the context. An admirable and very useful Luther anthology—or, more strictly, a digest of his theology in his own words.

John Wesley, The World his Parish. By Basil Miller. Zondervan, $1.00. A brief biography of the man who has perhaps had more biographies than anyone else except Jesus and Napoleon.

Martin Luther, God's Man of Destiny. By Basil Miller. Zondervan, $1.00. A short new life of Luther which has the approval of an eminent Lutheran scholar, Dr. Theodore Graebner, who writes the introduction.

Martin Niemoeller, Hero of the Concentration Camp. By Basil Miller. Zondervan, $1.00. The story of Niemöller down to the date of the last word about him, August 29, 1941.

A COMMUNICATION

The Soviet Union and Germany

[See editorial on page 1094.]

EDITOR THE CHRISTIAN CENTURY:

SIR: In the leading editorial entitled "After Four Years of War" in the September 1 issue, you once again give expression to your conviction that there is the likelihood of a deal between the Soviet Union and the military leadership of Germany. Similar statements have been given sufficiently widespread circulation in recent days by newspapers notorious for their antipathy towards increased cooperation with the Soviet Union as to call forth comment from Mr. Brendan Bracken and Mr. Cordell Hull, both of whom have asserted vigorously that such talk is the parroting of a bit of propaganda which the nazis are sowing and deliberately encouraging. Many of us dislike seeing The Christian Century, intentionally or unwittingly, in such unsavory company.

Has your conviction any basis in fact? After some study of the current literature coming out of the Soviet Union and contact with individuals recently returned from there, we are convinced that all such talk must be given the lie. The Soviet Union, along with Great Britain and the United States, has pledged itself to a war to the finish and has undertaken not to conclude a separate peace with Hitlerite Germany. There is no sign of any other determination than to abide by this solemn pledge.

From an emotional standpoint it is inconceivable that the Russian people would tolerate any such cessation of hostilities after the incredible cruelties they have suffered. Should Stalin attempt to negotiate such a compromise peace, the public reaction would force him out of office. That statement may seem surprising but it is worth remembering that Stalin, when the original Nazi-Soviet non-aggression pact was under consideration, had to go before the Supreme Soviet and obtain ratification of the pact. To secure this approval he had to explain and commend the pact as a necessary expedient. Even at that time the record shows there was much conflict of opinion and no little public bewilderment and uncertainty. Without entering into any discussion of the wisdom or folly of that pact, we would point out that Stalin did succeed in obtaining its ratification on the basis of Soviet self-interest. No such arrangement could be so ratified today.

It is possible that the Germans, especially now that they are on the decline, would welcome Soviet peace overtures. Certainly Mr. Churchill implied as much in his Quebec speech. They will not get any. Every person returning from the Soviet Union reports that the Russians are deeply concerned over the future status of Germany. They harbor no illusions as to the industrial capacity of Germany and in their public discussions they are making much of the fact that the recovery power of German industry will in all likelihood be greater and swifter than their own. They will never accede, and dare not accede, to any compromise cessation of hostilities such as might work to the advantage of a renascent German military machine.

The basic political issue involved in Anglo-American-Soviet relations can be expressed in this question: Are the British and the Americans prepared to suggest and to work out in collaboration with the Soviet Union a joint policy and plan of collective action for dealing with a defeated Germany, or is it to be each nation for itself in postwar Europe? If the first is the case, then the whole history of Soviet support at Geneva of the policy of collective security, the Soviet Union's recent announcements of her war aims, and the logic of self-interest (as viewed from our side of the water) would seem to support our contention that the Soviet Union will be the first to support such a policy and plan of action. If, on the contrary, the Anglo-American entente should seek to solve the German problem without consulting Soviet

sentiment, and should work for a realignment of small powers in eastern Europe so as to provide a *cordon sanitaire* or bloc against the Soviet Union, then that country will rightly and properly look out for her own interests in her own way, and we can have no moral grounds for blaming her.

There are differences between ourselves and the Soviet Union which no loyal American wishes to evade or deny, but there is no difference that is not capable of being recognized and frankly faced; no difference need stand permanently in the way of collaboration in the war and towards the peace. For ourselves we are convinced that the length of the war and the character of the peace (in fact, the question whether peace in our time is possible) in the last analysis depend upon the strength and endurance of Anglo-American-Soviet friendship. Our people, our leaders, and not least of all our journalists, must approach these current necessities with a greater degree of candor and good will than many of them have hitherto shown. We would that a journal like your own, which has always spoken for greater friendliness and understanding between the nations in the cause of justice and peace, should do a little more realistic thinking on this particular score, so that from now on it may present to its readers a fairer, more accurate and consistent view of the future's possibilities.

New York, N. Y. KENNETH LESLIE,
Editor, the *Protestant*.
WILLIAM HOWARD MELISH,
Rector, Church of the Holy Trinity.
GUY EMERY SHIPLER,
Editor, the *Churchman*.

CORRESPONDENCE

The Beam in Uncle Sam's Eye

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Open the Prisons of India," is a timely appeal for British justice. Every lover of liberty should be praying for the imprisoned leaders of India who struggle for the freedom of their country. It is highly encouraging that British missionaries to India are urging the release of these political prisoners.

However, the British government and English-speaking peoples deserve a better example from the United States. Americans may well focus their attention on the few thousand people from India lawfully residing in the United States, and recognize the justice of opening a door to citizenship and self-government for *them*. By our present laws the pigmentation of their skin and the place of their birth keep the way to citizenship closed before them. So these few brown folks from India have no choice but to remain aliens, though they have lived here for two or three decades and their children are American citizens by birth.

Some Americans are now advocating repeal of Chinese exclusion as a war measure designed to keep China in the war. Certainly we should, as a matter of justice and friendship for the Chinese, repeal these disgraceful discriminatory laws. But India is also one of the major countries of the world, second in population only to China. India like China is one of the twenty-six original United Nations and the people of these two adjoining countries have much more in common than mere proximity. The Chinese have been greatly encouraged by the constant struggle in India for freedom but are keenly disappointed that the white man has not already yielded "real political power" to the Indians. They are nearly 400,000,000 in number and very dependable friends of the Chinese.

It should be clearly evident to all that the people of India, including those who have migrated to the United States, are entitled to decent treatment from every nation, even including our own. But far too many Americans have been willing to see the Indians kept under the domination of the white man. Now it is high time for us, as a nation, to play fair with our Indian ally by divesting American laws of race and color discrimination against Indians or any other Asiatic people.

Neoga, Ill. FRANK D. CAMPBELL.

Diagnosis Is Not Cure

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of September 15, "Ill Fares the Land" by Addison S. Moore strikes at something that has long needed exposure. The same trends can be seen in many other areas of agricultural America. I grew up in the center of Kansas and saw the same trends taking on other details, but all meaning the same. But now Addison S. Moore owes us at least a hint as to where we should look for the answer. We can't just say, "Naughty landowners, you bad boys, you must learn to be good." We need an answer that if tried will work. I suggest Addison S. Moore find the answer and tell us about it.

Fourth United Presbyterian Church, Pittsburgh, Pa. ORVILLE L. KUHN.

One Vote for Felt

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for printing the stimulating article, "A Pacifist for President," by Paul P. Felt. If someone should run for President on the platform he outlined, he could be sure of my vote and the vote of many other ministers of my acquaintance. I believe he should have laid more stress upon the fact that no good could be accomplished by adopting his negative program against war without also adopting the positive program of Christian propaganda which he outlined. It is better to fight with arms than not to fight at all.

Groveton, N. H. ROBERT C. SHARP.

'Might,' Not 'Would'

EDITOR THE CHRISTIAN CENTURY:

SIR: I was both surprised and encouraged to find my article, "A Pacifist for President," in your issue for September 15. But there is one minor correction which I must make if the position taken in that article is to be made clear to the reader. In the last paragraph, as printed, are these words: "If a campaign on this platform failed in the coming election—as of course it would—then the program would be no less relevant in every succeeding election until it won." Evidently the editorial office failed to note the emendation I wrote on the proof submitted to me. The word "might" should be substituted for "would." It would be absurd to suggest any move as politically feasible and at the same time admit that "of course it would" not succeed. Any political campaign in a free country must be based on the assumption that it *might* win!

Weehawken, N. J. PAUL P. FELT.

'There Ought to be a Law'—But There Isn't

EDITOR THE CHRISTIAN CENTURY:

SIR: I am perturbed at language in your issue of September 8. For years, and especially since our steady descent into the maelstrom of war, The Christian Century has had from me close reading because of its timeless consideration of the world stage. Its test of government and economics always by the third of a closely united mundane trinity—religion—has been invigorating.

But in looking to postwar matters, an editorial says: ". . . Third, make it known to every Axis soldier and administrator . . . that those guilty of specific crimes against Jews or other helpless

civilians will be held criminally accountable for their deeds." There has been a growth lately of expressions like that. I was amazed to find one such in a symposium last month in the *Journal* of the American Bar Association. I have been worried at similar repetitions by the President of the United States. That lawyers should forget fundamentals of Anglo-American jurisprudence (as it seems to me) is bad, but for The Christian Century to echo or agree seems worse.

No one need suggest to you or your readers that terrible acts have been done by the nazis and fascists and Japanese (and Russians and all other nations) or by their dominating, governing groups. Nor should any intelligent, normal-minded person hesitate to look about to establish the facts, and to consider the law applicable thereto, with a view to dealing with the actors as provided by law.

But your article and other utterances of the same general tenor overlook, it seems to me, that through all history the world has been in anarchy. There has been and there is no law that prevails everywhere so as to be recognized by all as binding in the sense of affording a basis of all essentials of orderly administration of human justice, including (a) formal charge of acts constituting crime; (b) an established court that has jurisdiction over the doer of the alleged criminal acts at the time of their commission and over the place or territory where they were committed; (c) a law that had been definitely declared and was in force at the time of and before each specific act complained of.

Shall we lay aside seven hundred years of slowly developing Anglo-American theory and yet more slowly expanding practice as above set out? When we do so in territory of the United States or of the British federation, we are accustomed to describe our course (if purporting to be under forms of law) as *ex post facto*, retroactive, and if without the forms of law as lynch law, mob law, etc.

Certainly "there ought to be a law" to cover the earth. Certainly every human being should be under protective law as to his life, liberty, conscience and economic opportunity. But there is no such law yet. The Kellogg-Briand pact sought to lay its foundation, but the nations failed to enact laws on that foundation. Granted that "there ought to be a law"—but there isn't! Granted that the provocation is very great. Granted that vast numbers do not hearken to "Vengeance is mine, I will repay, saith the Lord." Is it prudent to start on a course that makes the law later to declare an act a crime, and to declare what local (or international) government shall have charge?

Russell, Kan. J. C. RUPPENTHAL.

Write Your Own Peace Treaty

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you confused by the way things are going? Does the "advice" of news commentators and the contradictions among experts make you wonder? Do the various plans and statements about a "just and durable peace" throw you for a loss? They needn't. You may not know it, but you are just as good a judge as the "experts." You can tell what the peace terms must be much better than most of them. All you need is a little imagination and a single principle. Here's the principle; you furnish the imagination.

Suppose that the Axis wins. I know it won't, but just suppose the Axis wins an "unconditional" surrender. Suppose further, wonder of wonders, that the Axis people don't like war, and want to make a peace that will last. Suppose they want to make a peace that nobody will want to break.

What kind of terms could they impose on you that you wouldn't *want* to break? How should they be imposed so you would want to keep them? You can answer these questions very easily. I don't need to tell you what those terms must be; you know what they are. For example, you would want to worship your God as you see fit. You can go on naming the other conditions, one, two, three.

There you have it. Those are precisely the terms of a "just and durable peace." You can now judge the pronouncements of statesmen. Does someone announce terms for the Axis you would like to see imposed on you? Then they are just terms. Would you hate them? Then they are not so good, and need improvement. Now pick up your paper and see how good you are at analyzing the news.

Mathematicians and gamblers may see in this the principles of a fair game. Christians may detect the Golden Rule.

Glendora, Calif. PAUL B. JOHNSON.

More on That Spearpoint

EDITOR THE CHRISTIAN CENTURY:

SIR: Two matters: (1) Ralph V. Gilbert says that the sponge was not on a spearpoint. Dr. James Moffatt, whom I was quoting, says it was: "So they put a sponge full of vinegar on a spear and held it to his lips" (John 19:29, Moffatt's translation). Dr. Gilbert and Dr. Moffatt can fight it out!

(2) In the article, "Sponges on Spearpoints," I quoted a letter which said that Chand Pundit had been shot down in a procession in India. This proved to be a mistake; she is now in America attending college. But other girls in procession were shot down, so the point remains the same.

New York, N. Y. E. STANLEY JONES.

Balance of Power Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: "Churchill Warns Stalin," your headline says. That is legitimate. Neither Britain nor the United States can let any power in Europe get too strong. A balance and check of powers is essential to Anglo-American dominance. The most menacing competition will be in the U.S.S.R. once Germany is defeated. It might be well before going too far with this unconditional surrender strategy (which would be all right if it applied to tyranny only) to consider what a useful role Germany can play in this serious business of blocking and checking the new Russian colossus.

Portland, Ore. PAUL BRINKMAN, JR.

Looking Toward Reconciliation

EDITOR THE CHRISTIAN CENTURY:

SIR: Possibly some of your readers would be interested in the fact that on September 1 a letter went out to American friends of Toyohiko Kagawa suggesting that a fund be raised to send to Kagawa "immediately upon the cessation of hostilities." This was inspired by the Chinese Christian Council which has as its first major objective after the war "rapprochement to Japanese Christians." The idea was forwarded recently at the annual meeting of Fellowship Associates of the Federal Council when some thirty individuals pledged or gave over $300 for this purpose. Nearly $2,000 are now in a savings bank drawing interest "against the day when it can be sent to Japan."

Any inquiry concerning this plan or a contribution or pledge (to be paid on demand) toward the fund will be gladly received. Address communications to Charles W. Iglehart, Treasurer, Kagawa Anniversary Fund, 285 Schermerhorn Street, Brooklyn 17, New York.

Brooklyn Church Federation, J. HENRY CARPENTER.
Brooklyn, N. Y.

Twinkle Detected

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by C. Frederic Jefferson entitled "Mars on Parole" gave me pause. At first I felt inclined to throw the author into the Ganges for utter stupidity and contributing to the already too bovine contentment. But as I went along I detected a twinkle in his pen, which, like Isaiah's dance of the vineyard, took the solemn beat of a funeral dirge. The final paragraph has the subtlety of Amos. The legal profession should make Mr. Jefferson its high priest, counselor, and intellectual disciplinarian.

First Congregational Church, O. R. WARFORD.
San Diego, Calif.

NEWS *of the* CHRISTIAN WORLD

Say Britain Fails To Keep Pledges

Indians Apathetic Over Appointment of Wavell as Viceroy—See Long Delay in South India Church Union

(Correspondence from India)

TIRUVALLA, June 29.—The outstanding event of the month is the appointment of Field Marshal Archibald Wavell as the viceroy of India, beginning in October. That he is the first professional soldier to be appointed viceroy is interpreted here as an indication of the firm policy of the British government not to yield in any way to the popular demand for a national government. In the first public statement made by Wavell since his appointment, he expressed his sympathy for Indian political aspirations. India is duly grateful but feels no enthusiasm over his announcement that there will be no going back on Britain's pledges. The history of British relations with India, especially in the past three decades, shows clearly that Britain makes her pledges with every intention of honoring them when the time comes, but somehow the time never seems to come.

* * *

Policy Is to Maintain Present Deadlock

At present Wavell, Churchill and Amery are agreed that the pledge of self-government to India cannot be redeemed before the Japanese are completely defeated. To mitigate the disappointment, Wavell gives a personal gesture in the words, "This does not mean that I go to India as a soldier or that there can be no political progress before the end of the war." This assurance however does not carry much comfort. Those in authority have not absolutely ruled out the possibility of some political progress at some time or other before the hostilities cease, provided the terms and conditions laid down by the British government are fulfilled. But these conditions are such that it may confidently be predicted that they will not be fulfilled, however long India may wait, unless Britain first parts with the reality of power. Britain has no intention of doing this either immediately or in the near future.

* * *

Free India Could Resist Japan

India's complaint against the British government is that no change is contemplated in the do-nothing policy that perpetuates the deadlock. Wavell's appointment and his statement do not in any way alter the situation. The overriding consideration brought forward against any immediate political advance in India is that Japan must be defeated first. There is no difference of opinion as to the necessity of India's doing her utmost toward the defeat of Japan, but Indians contend that a free India defending her own freedom, like Australia or Canada, will be in a far better position to defeat Japan than an India ruled by a British general under orders from London.

* * *

Merge Theological Schools

This month the Kerala United Theological College begins at Trivandrum an experiment which is to last three years. The Anglican Church in Travancore and Cochin, the South India United Church of Travancore (connected with the London Missionary Society of Travancore) and the South India United Church of British Malabar (connected with the Basel Mission) are the three chief cooperating bodies. Each has suspended the theological institutions it was maintaining for training ministers and is now sending its candidates to this United Theological College. The Mar Thoma Syrian Church of Kerala is sending a few students and appointing a visiting lecturer. This church is not able to offer the same measure of cooperation as the other three bodies, because it does not see its way to suspending its own theological seminary. But it has expressed the hope that the Kerala United Theological College will soon become a higher grade theological college for the whole of the Malayla language area.

* * *

Long Delay Seen On Reunion

The Anglican Church in India has now decided that the present scheme of union shall be referred to all the metropolitan bishops in the world who are in communion with the church of this province and to ask them whether, if this scheme in its present form is adopted, they will (a) break off communion with the church of this province, and/or (b) refuse to be in communion with the United Church of South India. Answers cannot be received until all the metropolitans have consulted their councils and synods. There are about 25 metropolitans. To hear from all of them will take a long time.

P. OOMMAN PHILIP.

Want Negro Race to Sit at Peace Table

The 5,000 delegates to the 63rd meeting of the National Baptist Convention, which met in Chicago, went on record as favoring Negro representation at the peace table. Religious News Service reports that the resolution on this point followed an address by Dr. Mordecai Johnson, president of Howard University, Washington, D. C. The president of the convention, Dr. D. V. Jemison of Selma, Ala., was re-elected.

Moscow Broadcasts Prayers in German

Morning prayers in German are being broadcast over the Moscow radio by an announcer identified as Josef Kaiser, a German clergyman, according to a Stockholm report to Religious News Service. The broadcasts are sponsored presumably by the Free Germany Committee in Moscow, which has made several appeals to German listeners in recent weeks to overthrow the Hitler regime.

Expect Return of The Farm Crisis

Conference of Rural Church Leaders Meets in Columbus to Plan for the Reconstruction of Rural Life

(Special Correspondence)

COLUMBUS, OHIO, Sept. 10.—Registered at the national convocation on "The Church in Town and Country," meeting at King Avenue Methodist Church, Columbus, Ohio, Sept. 6-8, were 431 persons from 41 states and Canada. The convocation was called by the Home Missions Council and the Federal Council of Churches and was financed by the home missionary boards of seven denominations. Its first act was to divide its personnel into 14 commissions, which considered such subjects as agricultural reconstruction, agricultural missions, farm tenure, community relationships and farm labor. They developed statements on these subjects which will be published in the convocation report.

Warns Issue will be Acute

Clifford Samuelson, in charge of rural work for the Protestant Episcopal Church and chairman of the committee on town and country, presided at the opening general session Monday evening. Spokesman for Secretary of Agriculture Claude Wickard and the U. S. department of agriculture was I. W. Duggan, director of the southern division of the Agricultural Adjustment Administration. His presence and that of several other employees of the department of agriculture indicates the concern for religion and the church of this segment of the national administration. Mark Dawber, executive secretary of the Home Missions Council, spoke at this same session for the church. Both Christianity and rural life, he said, are facing their real test at the end of the war when the essential problems of our day, obscured or temporarily eased by the war, will demand more attention than ever.

Says Civilization Is at Stake

Tuesday morning was devoted to a consideration of the responsibility of the church in connection with land tenure problems. Papers were presented by M. R. Zigler, Church of the Brethren Service Committee head; Marshall Harris, U. S. D. A.; Joseph Ackerman, Farm Foundation; Paul L. Vogt, U. S. D. A.; and Aaron Rapking of the Methodist Church. Emphasis was laid by all speakers upon the importance of spiritual motivation if land tenure reforms are to succeed. Rapking declared that "the wrong attitudes toward and uses of land have always been a basic factor in bringing about the decadence and downfall of every civilization." On the hypothesis that we are now facing momentous decisions as a nation in our land policy he recom-cannot get together today, they have no right to ask the nations of the world to unite tomorrow."

to secure government aid in land reform; use church funds to aid Christian youth to return to the land; work out experimental approaches which government may later appropriate.

Two general sessions were held on Tuesday afternoon; the first on food production programs in Ohio and the second an address by Arthur E. Morgan on the rural community in the life of the nation. Dr. Morgan criticized the rural church for putting too exclusive emphasis upon work with farmers. Calling attention to craftsmen, tradesmen and professional people in the small town as persons requiring consideration, he urged that future planning take as its focus the community.

Study Work of Co-ops

Mark Rich of the Northern Baptist Board and Murray Lincoln of the Ohio Farm Bureau took one evening to deal with the cooperative movement. Both men stressed the importance of having the churches set a good example as cooperators. Murray Lincoln's exposition of gains made by farmers through cooperatives was informing and amazing.

Later Herman N. Morse, Presbyterian Church, U. S. A., suggested the following minimum course requirements for a theological student preparing for the rural ministry: one course in rural sociology, one in agricultural economics, one in rural community organization, one in rural church administration, plus at least a year of field experience. James D. Wyker of the North Jackson, Ohio, federated church said that religious education must be based on real situations in the rural community.

This convocation had more rural pastors in attendance and participating than any previous meeting. Criticisms offered were that there was too little corporate worship (at one point a rump session for worship at a local hotel was announced from the floor), that farmers and small townsmen were relatively unrepresented, and that women church workers were not represented.

Church Groups Meet

During the convocation, or following it, meetings for Presbyterians, Congregational-Christians, Disciples, United Brethren, Methodists and Baptists were announced. Most elaborate was the two-day Methodist Rural Church Conference for which 119 Methodists registered. Chief work of the conference was done in three forum groups discussing respectively philosophy of rural work, program of the rural church and legislation needed for rural work. Dr. Walton led the devotions and four addresses were given.

Commissions spent their time in hearing problems and testimonies. Thus men from all over the nation began to see the totality of the rural challenge. Steering committees of the three commissions were instructed to continue study looking forward to next year's meeting. A community-conscious and group-minded approach to rural life was endorsed. Legislation given approval included the brotherhood sharing plan of ministerial support, a functional district superintendency with unlimited tenure and a partial repudiation of the annual pastoral appointment system. The Methodist Rural Fellowship, a voluntary organization, reported a membership in excess of 400.

ROCKWELL C. SMITH.

Britons See Fall Of Nazi Power

Beginning of War's Fifth Year One of Hope—Trades Union Leaders Preach in Pulpits of the Churches

(Correspondence from England)

LONDON, Sept. 1.—We have been invited this week to make a survey of the war as it appeared to us as each anniversary came round. In '40, the depths of gloom; in '41, still gloom, and Hitler as it appeared on the top of the world; but to the discerning, light beginning to break; in '42, a time of crisis still in Russia and Egypt and in the Atlantic, but great powers set in array against the Axis; in '43, after a year of serious losses, the decline and fall of the nazis evident to the world! Perhaps most of all our attention has been drawn to the disintegration of nazi power on the home front. The fact of Himmler's new authority can mean only that the coercion of which he is an acknowledged master is needed.

* * *

Many Pay Tribute To Dr. Paton

There have been many tributes to Dr. William Paton from writers of widely different experiences. All agree in a remarkable way in their estimate of the man. The Bishop of Chichester says: "He had a charm and sense of humor which endeared him to all who knew him, and just that combination of strong good sense and courage which makes the most valuable and trusted counselor." Prof. Emile Cammaerts writes: "He gave his life liberally to the service of God, and in the defense of oppressed and suffering humanity." He speaks of Dr. Paton's "burning zeal and almost childlike disinterestedness." "R. W. W." says that "for many years 'Bill' Paton in any university would be met with large gatherings of students, denied to many another speaker." He was a man "who could always make time for them." The Archbishop of Canterbury speaks of Dr. Paton as a man "whom we cannot hope to replace," and of "his sound judgment and a complete absence of any self-esteem." No one has summed up the loss which all who knew him must feel better than "Janus" of the *Spectator:* "Paton possessed a combination of qualities as rare as it is effective—fundamental convictions and deep earnestness, a lively sense of humor, running when occasion called for it to a timely touch of irreverence, a basic horror of religious clichés and empty phrases, a statesmanlike grasp of the limits of the possible as a stepping-stone to the realization of the ideal. To this journal in particular the loss is great."

* * *

Methodists Minister In Prison Camps

In one prison camp the chaplain claims to be one of the busiest persons in Methodism. His program shows how he helps the prisoners to turn "their necessity to glorious gain": "Recently I received my fourth team into membership of the church, the number being 13. We are now starting a lecture mission, and I have trained a team of six for this purpose. We have already enrolled 50 candidates, and we hope to increase this number to 140—20 per lecturer. In this campaign we are including all denominations. Over 500 took communion on Easter Sunday. In addition, we have a new course of Bible study just beginning." Others made reports of the same kind. In one camp there is a shortage of Bibles. Hundreds want them, and have to wait their turn. There are no hymnbooks in this camp, and the prisoners write out the hymns. In another camp several officers are being prepared as local preachers. It is not claimed that these facts give the whole picture. But it is in order to set over against the dark generalizations which are sometimes made, these other, brighter pictures.

* * *

Trade Union Leaders Take to Preaching

It used to be said that the leaders of labor had their training in the pulpits of the Methodist and other churches, in which local preachers were welcome preachers. There have been changes, and it could not be claimed today that as large a proportion of labor leaders as formerly were once preachers. But it is still true that among them there are still men familiar with pulpits and men who are never happier than when they are preaching. In the present government, Mr. Alexander, the first lord of the admiralty, is a most telling preacher who is well known to the churches in the midlands. Mr. Brown, the minister of health, another Baptist layman, has the preacher's gift of telling phrases and illustrations. I see from the *Christian World* that Mr. H. H. Elvin, who has been the president of the Trade Union Congress, has been telling the congregation in a Baptist church how he began to preach when he was 16.

* * *

Says No Man Is Fit To Be Master

It is always easy and a wise plan to read any article over the name of C. S. Lewis. There is one in the *Spectator* of last week, only a column and a half long, in which a question of practical importance is put forward in new company and discussed with the frankness and fearlessness which we look for in this writer. The subject is equality. In a short space and without irrelevance he discusses democracy, clothes, marriage, friendship, monarchy; in every paragraph there are epigrams which would have delighted the soul of Gilbert Chesterton, who indeed would have rejoiced in the contention of Mr. Lewis: "I am a democrat because I believe in the fall of man." "Aristotle said that some people were only fit to be slaves. I do not contradict him. But I reject slavery because I see no men fit to be masters." Mr. Lewis sums up his contention in these words: "Hierarchy within can alone preserve egalitarianism without." We must guard against the intrusion of the spirit that says "I'm as good as you" into our personal and spiritual life just as jealously as we guard against every intrusion of bureaucracy or privilege into our politics. Once more the real argument, Mr. Lewis contends, is rather that man is so fallen that no man can be trusted with unchecked power over his fellows.

EDWARD SHILLITO.

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Fear Mob Action In Los Angeles

Friction Between Negroes and Southern Whites Growing—Churches, Legion United for Justice to Chinese

(Correspondence from Southern California)

LOS ANGELES, Sept. 15.—Temperatures in Los Angeles continue to rise to the fever point on the race question. Church people and others suspect that the city officials are apprehensive lest Detroit be repeated here. Steps have already been taken urging Negro leaders to appeal to their people to avoid friction and to cooperate with law-enforcement agencies. There has been a sudden influx of Negroes and of southern whites seeking defense work, and trouble may break out any moment on streetcars, in the airplane plants or in the shipyards. Only the most skilled social engineering can prevent an explosion and mob action.

* * *

Churches and Legion Urge Repeal of Exclusion

At a recent meeting of the council of the Los Angeles church federation, an appeal was drafted to members of Congress urging the repeal of the Chinese exclusion act, the placing of Chinese on a quota basis and the admission to citizenship of Chinese, who have hitherto been branded as inferior. The California department of the American Legion has also taken action favoring citizenship for Chinese.

* * *

Large Number in Vacation School

More than 100,000 children attended vacation schools this summer in 400 Los Angeles churches under the supervision of 10,000 volunteer workers. Mrs. Wallace G. Frasher, through funds provided by the denominational offices cooperating with the Home Missions Council, had a considerable part in promoting this work. Mrs. Frasher is responsible as field worker to the department of Christian education of the Los Angeles church federation.

* * *

Send Funds to Dr. Schweitzer

The Albert Schweitzer Fellowship, Pacific coast branch, of which Prof. Walter Muelder of the University of Southern California is chairman, has sent approximately $1,400 to the great missionary, theologian-organist and physician in French Equatorial Africa within this year. From his Lambarene station Dr. Schweitzer writes: "I myself have not had a vacation. It is necessary that I be always at my post. Fortunately I endure well this bad climate."

* * *

CPS Men Fight Forest Fires

Civilian Public Service campers of Tanbark and Dalton have been fighting forest fires for uninterrupted periods of as much as five days, 12 to 16 hours a day. A group at the June Lake camp distinguished themselves in their efforts to rescue the victims of a crashed bomber in the high sierras at an altitude of nearly 12,000 feet. Ray Kinney, former secretary of the Southern California committee on conscientious objectors, is now pastor of a Congregational church in San Diego. Charles Macintosh succeeds him.

* * *

Train Leaders in Methods of Spiritual Discipline

Trabuco College is devoted to spiritual training. It has held several seminars during the summer and early autumn. Harry Rathbun, professor of law at Stanford University, was director there of a special study group on the records of the life of Jesus. At an earlier seminar Gerald Heard made the following statements: "The appalling thing about a person who is succumbing to the demands of the ego is that he is becoming less and less alive. We see the same thing with those animals who have degenerated through the accumulation of tissue and mechanism adapted and overspecialized for offense. The Siberian tiger looks powerful, but it isn't. You dissect the paw of a lion only to find there is nothing but a terrible arthritic hand imprisoned and limited and with those powerful hooks on it. It's an amputated hand with nothing but hooks on it. Heaven arms with pity those whom it would not see destroyed. This is the eternal law. The way of the ordinary violent man is always a way of death, not only for others but for himself. We must be open to life and meet it with ever increasing awareness."

* * *

Children Break Down Racial Fears

Under Harry Halworth, director, 85 Negro, Mexican, Chinese and white boys and girls including Jews worked together for two weeks this summer at the Quaker Meadow camp in the Sequoia National Forest. This was a practical experiment in interracial friendship where children built trails, washed dishes and simply got to know each other as friends without becoming self-conscious or overvocal about the issue. Another training group in nonviolent methods of dealing with racial tensions was conducted by the American Friends Service Committee. Prof. Robert Dan of Oregon State College directed the project, which was carried through for two months at the Avalon Community Center in a Negro section of Los Angeles. The young people taught Bible school classes, developed recreation activities, painted and cleaned the building. In the evenings they built up contacts with Negroes in neighboring churches and attended seminars. The Lisle Fellowship, an interdenominational, interracial cooperative of young people from various parts of the country, undertook to discipline themselves with hard study, practical work among zoot-suiters, and the effort to test out their ability to act as a unit rather than as individuals. The group put in a week end at Trabuco College with Gerald Heard.

ALLAN A. HUNTER.

Churches Unite to Fight Obscenity

The churches of Buffalo, N. Y., are being asked by Leon B. Randall, secretary of the church federation, to join with Catholics and Jews, school officials and parent-teacher groups to suppress the sale of indecent literature. The police are expected to cooperate.

Places Churches At Top of List

Scientist Says Organized Religion Is Our Greatest Social Institution—Seminaries Shift Professors

(Correspondence from Chicago)

CHICAGO, Sept. 20.—At the 13th annual observance of Religious Education Week, the International Council of Religious Education issued from its Chicago office a series of remarkable statements from leaders of various phases of our national life. One of the most outstanding was that by Robert A. Millikan of the California Institute of Technology. After pointing out the importance of the emphasis on religious education, Dr. Millikan said: "Irrespective of anyone's religious views, organized religion is in fact today the greatest social institution in this country. If this is true, then the person who has no knowledge of, or contact with, the life and work of the religious organizations of the country is by that very ignorance completely unfitted to assume a position of influence or leadership in American life."

* * *

Basis of Moral Structure, Says Commerce Head

Eric A. Johnston, president of the U. S. Chamber of Commerce, also stressed the importance of the week and said: "Many forget that our code of morals, our respect for truth and fair dealing, are not arbitrary laws imposed from the outside. They are the products of thousands of years of human experience—the quintessence of the wisdom of the ages of Christianity." Others who made statements were Gov. Forrest C. Donnell of Missouri; James L. Kraft, acting president of the International Council; Paul V. McNutt, chairman of the War Manpower Commission; William L. Green, president of the American Federation of Labor; Gov. Arthur B. Langlie of Washington; J. Edgar Hoover of the FBI; and Andrew H. Phelps of Westinghouse.

* * *

Wallace Attacks World Cartels

Vice-President Henry A. Wallace, at a rally here on Sept. 11 attended by 20,000 people and sponsored by the Chicago United Nations Committee to Win the Peace, attacked international agreements of strong monopolistic groups. "In a world of modern technology," he said, "the possibilities of abundant production are so great that it is only a question of time until we can bring the blessing of freedom from want to everyone." The peace, he went on to say, will not last long unless that is done. Other speakers at the rally were Senator Joseph H. Ball (Rep., Minn.) and Sidney Hillman, president of the Amalgamated Clothing Workers of America.

* * *

Methodist Board Aids Japanese-Americans

Roy Smith, former teacher in the Kobe University of Commerce, will head the Chicago church federation's new commis-

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sion for evacuees. A native of Illinois, he is loaned to the federation for this work by the Methodist Board of Missions. He will be assisted by four nisei ministers—John M. Yamazaki of the Episcopal Church, Kenji Kukuchi of the Presbyterian Church, Hideo Hashimoto of the Methodist Church, and Masao Wakai of the Congregational Church. The composition of this commission gives assurance that the placement of evacuees, which has been successful here, will continue to be in good hands. The churches have readily received these fine citizens, many of whom have a Christian background, and have been most useful in finding accommodations for them in a time of acute housing shortage. Another church federation commission is at work to provide a normal social life for the evacuees and to render other friendly services.

* * *

Chicago Seminaries Make Faculty Changes

The merger of faculties and the adoption of a common core curriculum by the divinity schools in the University of Chicago area has been accompanied by a number of faculty changes. John Knox has gone to Union Theological Seminary in New York city and Matthew Spinka to Hartford Seminary. New appointments to the united faculties are those of Ralph Marcus of Columbia University as lecturer in Hellenistic culture and Oriental languages, and G. E. Wright of McCormick Seminary as lecturer in Palestinian archeology. At Chicago Theological Seminary, Amos N. Wilder of Andover-Newton has been appointed professor of New Testament interpretation, Mervin M. Deems of Bangor Seminary professor of church history, and Victor Obenhaus of Pleasant Hill Academy associate professor of social ethics.

* * *

Colwell Becomes Dean Of University

Ernest Cadman Colwell, dean of the University of Chicago divinity school, has been made dean of the faculties of the university. He will continue to act as dean of the divinity school but will drastically reduce his teaching hours. In his new position he will have responsibility for the university's educational policies and administration. John T. McNeill, professor of church history in the divinity school, has been appointed acting director of the University of Chicago Press. Clayton H. Bower has retired as professor of religious education and has gone to live at Lexington, Ky. He is succeeded by E. J. Chave.

CHARLES LESLIE VENABLE.

Protest Ruling that Pledges Are Unenforcible

Disciples ministers of Kentucky, meeting in their Central Kentucky Association, urged a rehearing of cases before the Kentucky court of appeals in which the court ruled that gifts, pledges and notes made out to charitable groups, schools and benevolent institutions were unenforcible except under certain conditions. Pleading the situation in which this ruling would leave institutions which depended upon such pledges, the ministers declared that "the satisfaction which comes to a donor . . . is a valuable consideration."

Declares South is Nation's Bulwark

College President Calls the Area a Stabilizing Influence—Memphis to Hold World Order Meetings

(Correspondence from Memphis)

MEMPHIS, Sept. 20.—Enrollment at Memphis State College has dropped from 1,400 to 200, largely because the school has been disaccredited, but the new president, J. B. Saunders, is optimistic even in face of the loss of strong faculty members to other southern colleges. President Saunders is an Indianian but he "capped the colonels" when, in his inaugural address, he said: "Culturally and morally the south is the bulwark and the great stabilizing influence in the nation. It gives the nation its chief support in the time-tested virtues and values that have given America character and moral strength. With its conservatism, adherence to spiritual values and resistance to political and economic fads, it underwrites a guarantee that the traditional American way of life will be preserved for generations yet to come."

* * *

Foundation Provides Student Aid

Boyce Alexander of Memphis was in her last year at Vassar when a loan of $500 helped her to graduate. In 1919 she married C. M. Gooch. His first Christmas gift to his bride was passing on the $500 to Ruth Cameron, now the wife of Dr. W. B. Herter of Honolulu and holder of many scientific honors and a Ph.D. from Yale. Mr. and Mrs. Gooch came to Memphis in 1921 and here he has made a fortune in the lumber business. Last month they turned it over to the C. M. Gooch Foundation to help mid-south youth to go to college. The gift is the largest in the history of this area and will be sufficient to support 100 students simultaneously. A board of managers with a full-time secretary has been established, and the trust is already functioning. The agreement gives the trustees freedom in deciding what mid-south white youth most deserve to be helped.

* * *

Hamilton Forces Politicians Into Dry Camp

Prohibition came back into Mississippi politics recently through Charles G. Hamilton, Episcopal rector and state legislator, who ran for lieutenant governor. He announced he was the only dry in the race. By election day all the candidates had publicly announced themselves drys. These political conversions were prompted at least partly by the large vote polled by Hamilton. Press and politicians took notice when he made a strong showing after a campaign of only 26 days without a campaign fund or a political organization. The first clerical meeting of the diocese of Mississippi, held at Vicksburg early in September, declared for justice for the Negro in education, employment and law courts, after an able presentation of the subject by A. B. Keeling, Negro rector. The conference was favorable to union

with the Presbyterians. Charles G. Hamilton declared that to discontinue approaches to such union would be "intellectually dishonest and spiritually dangerous."

* * *

City to Debate World Order

The Church Mission on World Order to be held here simultaneously with similar missions in 92 other cities between Nov. 1 and 20 will bring internationally known speakers to Memphis for the one-day meeting. A religious census of public and private Memphis schools shows that 81.5 per cent of the children attend Sunday school. This both surprises and gratifies the Memphis council of churches. Frank N. Butler, native Memphian, has been named rector of Thankful Memorial Church (Episcopal), Chattanooga, after a term as assistant rector of St. John's, Knoxville, and chaplain of Tyson Student Center at the state university.

* * *

South in Grip of Severe Drouth

Dr. Clarence Dorman, Mississippi coordinator of agriculture, says the mid-south is suffering from the effects of the worst drouth on record. Half-starved dairy cattle are being sold to Memphis stockyards because their owners claim that they cannot afford to buy feed for them. Mid-south dairymen have presented to the government a seven-point program which asks for help in meeting the situation created by the drouth and by the current squeeze between ceilings on livestock and the high cost of feed.

* * *

Seek to Save Memphis Adolescents

Ministers of Protestant, Roman Catholic and Jewish faiths crowded the council room at the courthouse last week in response to a call by Mayor Chandler to hear the presentation of the work proposed by the Memphis Youth Service Council. This council was formed recently to combat juvenile delinquency through correlating the work of the church, the school and all the organized agencies in the interest of protecting young people.

* * *

And So Forth

With the civilian population of Memphis and Shelby county increased to 417,171, the need for additional housing facilities was pointed out last week to federal officials in Washington by E. H. Crump, head of the Shelby county political machine, and Senator McKellar. They seek part of the $100,000,000 recently appropriated by Congress for housing.

This correspondent attended the Confederate reunion in Atlanta last week and was elected national commander of the Sons of Confederate Veterans.

MARSHALL WINGFIELD.

C.C.F. Urges Canadian Work with I.L.O.

Canada is not cooperating with the International Labor Office in ratifying conventions for the protection of working people, says the dominion council of the rapidly growing Cooperative Commonwealth Federation. Real cooperation may involve a change in the dominion constitution.

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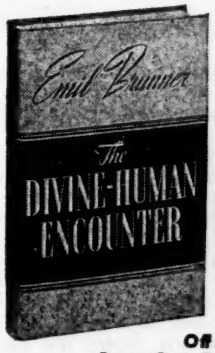

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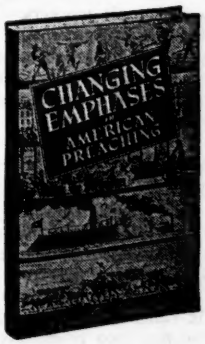

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Catholic Prelate Leads Bond Drive

Archbishop Murray Urges His Minnesota Churchmen to Buy Bonds—Labor Seeks Fourth Term for Roosevelt

(Correspondence from Minnesota)

ST. PAUL, Sept. 18.—John Gregory Murray, archbishop of the St. Paul Roman Catholic archdiocese, is throwing his weight into the war bond drive. In a letter to his constituents he wrote: "How inconsistent, not to say disastrous and criminal, for the civilian population to permit the youth of the country to give all, even life itself, if there be any who in their enjoyment of American citizenship fail to let their dollars be used temporarily by the country that has given all the security and happiness of a home. At the end of each week, any money not essential for purchasing the necessary means of living should be invested in government stamps and bonds."

* * *

Juvenile Desperadoes Bedevil Police

Juvenile authorities are being bedeviled by swarms of youthful "commandos." In the first eight months of this year, 43 youngsters have been arrested for malicious destruction of property. In all of 1942, only 12 such cases occurred. Boys have broken into clubs, stores, vacant buildings and even a church. They have dumped cash registers on the floor, torn up brass piping, broken windows and engaged in fights with food as weapons. In one school alone, 138 panes of glass were smashed. Ernest F. Picard, chief of the juvenile division of the police department, holds the radio and the movies chiefly responsible for these depredations. Being impressionable, boys see commandos in action on the screen, hear of their exploits over the air and forthwith go out to emulate them. The playgrounds department has announced that 17 municipal recreation centers are now open from 3:30 until 10:30 p.m. Supervised programs for boys, girls and adults and also for pre-school children are now in operation. Special plans for Hallowe'en and Thanksgiving are being made.

* * *

Labor Wants Roosevelt For Fourth Term

The state C.I.O. organization met last week in Minneapolis and came up with resolutions calling for joint action by all groups of organized labor, farmer and progressive groups and organizations, with a program of education and the registration of every voter. They reaffirmed the "no strike" pledge as long as the war lasts, advocated the election of President Roosevelt for a fourth term, attacked Senator Shipstead's stand against the anti-poll tax bill and urged an invasion of western Europe as soon as possible. They condemned the dismissal of Sumner Welles and attacked James C. Dunn, adviser to Cordell Hull. Other resolutions requested lowering of the voting age from 21 to 18, demanded repeal of the Chinese exclusion law, urged more controls against inflation and wage increases for all workers. The convention assailed the actions of the last session of Congress as the "sabotage of measures designed to stabilize the national economy." It also voted to establish a weekly newspaper.

* * *

Relief Still Needed Among Farmers

Many people have the impression that there is no such thing as a relief problem any more. Bernhard W. Levander, state director of social welfare, reported last week that the number of people being assisted by public funds has decreased by 24 per cent in the past two years. Nevertheless, there are still 81,622 individuals on the relief rolls of the state. The bulk of relief needs now facing the state is found to be in the rural rather than in the urban areas.

* * *

Ukrainians Want Freedom

There is a considerable body of Ukrainians in the twin cities. Last Sunday about 500 of them attended the service in St. Michael's Orthodox Church, Minneapolis, in observance of Ukrainian National Day. The main speaker, Mrs. A. A. Granovsky, said in part: "The Ukraine has played an important role in the affairs of the world from the dawn of history. It is a wealthy land which has been greedily coveted by its neighbors, who have turned this vast territory into a battleground. Today the struggle continues with Russia and Germany contending for the right to establish mastery over the prostrate land which is not Russian but is Ukrainian. The time has come for us in America to realize the facts of the Ukrainian contribution to world affairs and to urge that the Four Freedoms proclaimed by our President be equally applied not only in western Europe and Asia but also in eastern Europe."

* * *

Hail Possibilities of Southern Trade

Gov. Sam Jones of Louisiana is anxious to have Minnesota's 1,038 factories and 1,365 wholesale houses look toward the 130 million people of Mexico, Central and South America as a postwar market. Speaking before the Minneapolis civic and commerce association, the governor prophesied that the middle west and the west would come into their own, industrially speaking, after the war and that the countries to the south would constitute natural markets. New highways will be built, new and vast industries will be developed, he said, and added that the natural resources of the jungles are still to be exploited.

* * *

And So Forth

John L. Stone, a secretary of the St. Paul Y.M.C.A. since 1929, has resigned to become program secretary of the Pacific Southwest area of the "Y" at Los Angeles. Mr. Stone was organizer of the USO campaign here and was active in the community chest, the Goodwill Industries, the Cleveland Avenue Methodist Church and other worthy enterprises.

Clement White, who has done much for the Japanese-Americans being relocated in this area, has been transferred to Harrisburg, Pa., where he will open an office of the WRA. He has been succeeded by Harold Mann of the Chicago office.

Kathleen Rowles, recently of the Buffalo, N. Y., council of churches, is the new youth director of the Ramsey county Sunday school association.

PHILIP G. MURRAY.

Start Magazine of Rural Church

A new monthly magazine to be called the *Town and Country Church* will be launched by the Home Missions Council and the Federal Council of Churches this fall. Interdenominational in scope, it is to be edited by Benson Y. Landis. Communications concerning it may be addressed to the Federal Council "Committee on Town and Country" at 297 Fourth Avenue, New York.

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Oppose Proposed British Alliance

Scholars Prefer World Organization to Anglo-American Tie—Pacifists are for a World Police Force

(Correspondence from New York)

NEW YORK, Sept. 20.—Over 200 eminent scholars in science, philosophy and religion participated in their fourth annual conference at Columbia University last week end. Concluding the five days of discussion, Dr. Louis Finkelstein, the president of the conference, declared that "the primary task of scholarship and letters today is to lay secure foundations for an enduring peace." Throughout the sessions it was held that permanent peace and world cooperation are possible after victory, despite what seem to be insurmountable postwar obstacles. Although total victory was advocated as a prerequisite to lasting peace, danger was seen in alliances limited to English-speaking nations as suggested by Prime Minister Winston Churchill.

* * *

Fear End of Civilization

Catholic, Jewish and Protestant leaders spoke strongly for the view that religion is basic in establishing enduring peace. A joint declaration by interfaith ecclesiastical bodies recommending world political and economic reforms was strongly advocated. The final judgment of the conference might be summed up in the words of the conference statement presented by the president, which said: "The continuance of armed conflict threatens not only the lives and happiness of all men but the endurance of civilization itself. The vicious circle of wars leading to new hatreds and vindictiveness, which in turn culminate in more violent and more destructive wars, must end. Letters and scholarship have resources which can contribute to world peace. This contribution supplements and fortifies that of statesmen."

* * *

Pacifists Favor World Police Force

The founding fathers of the United States, according to a statement issued by the executive committee of the Fellowship of Reconciliation, "carefully considered" the idea that "peace between nations, political entities, can be kept by armed force" and they "decided overwhelmingly against it." The records of the Federal Convention of 1787 are quoted in support of this contention in a criticism of Secretary of State Hull's pronouncement in favor of maintaining peace by force "if necessary." "Our one hope of peace," the statement continues, "lies in creating, as was done in the United States, such equitable economic and political conditions under a true federal union as will be to the mutual advantage of all peoples. In such an international organization a police force authorized to apprehend individuals in any country, as the federal police may do in any state in our union, might have a place. But attempts to keep whole nations or peoples in line by force, whether with or without a world organization, are all too likely to insure another world war."

* * *

Manning Attacks Union With Presbyterians

After announcing that he would preach on the proposed Episcopal-Presbyterian union just before the General Convention of the Episcopal Church, Bishop William T. Manning, in an impassioned sermon last Sunday at the Cathedral of St. John the Divine, held that the "threefold ministry" of Episcopal bishops, priests and deacons was of divine origin and therefore of equal authority with the Scriptures, the creed and the sacraments themselves. Thus it could not be changed by any mortal body. Since the proposed "Basic Principles" would either weaken or eliminate the functions of all three groups of the ministry, he asserted, neither the General Convention nor any other body could approve the proposed merger without destroying the Episcopal faith. If it adopted the proposal, he said, the Episcopal Church would lose its historic identity and be transformed into a Presbyterian church.

* * *

Churches Cooperate in War Bond Drive

An interfaith committee is sponsoring an "educational campaign" in the churches of the city in cooperation with the war bond drive. Two Jewish temples, Beth Emeth and the East Midwood Jewish Center, reported that they had each sold enough bonds to have airplanes named after them. Thus there will be fighter planes going into the battle with the names of these two synagogues painted on their sides. The Catholics, while avoiding the sale of bonds in the church, have set up booths in the parochial schools. The congregations are then advised to buy bonds at these places, either individually or through their children, and the massed might of Catholic organizations sees that they do. The Protestant church leaders have sent out the general folder asking the clergy to respond according to their own judgment.

* * *

Church Groups Join in Financial Effort

The planning committee for the United Church Campaign decided upon Nov. 2-Dec. 12, with an alternate period in the spring, for the cooperative effort this year. Following the success of last year, 19 national bodies joined in the effort "to bring aggressively to the attention of the community the importance of religious institutions and to insure for the churches adequate financial support through regular giving." Stanley I. Stuber of the Northern Baptist Convention was appointed acting director of the national canvass. Wendell L. Willkie is among the members of the sponsoring committee.

J. HENRY CARPENTER.

Colorado Council Issues Pamphlet on Evacuees

"The Japanese in Our Midst" is the title of a new pamphlet recently issued by the Colorado Council of Churches, 302 Trinity Building, Denver (2). It sells for ten cents. This is a rewrite of a former pamphlet on this subject and shows what churches and others have done to aid resettlement.

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Asks Church Not To Fail Chaplains

Pugh Broadcasts Men in Africa Fear They Are Forgotten—Urges Ministers to Write Letters to Them

(Special Correspondence)

PHILADELPHIA, Sept. 14.—William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains and of the Service Men's Christian League, now on a world flight of visitation to the war fronts in behalf of Protestantism, through the courtesy of the National Broadcasting Company broadcast from Algiers, North Africa, a glowing tribute to the American fighting men overseas and an appeal in behalf of the chaplains. "Keep writing to your men," he urged. "Remember the little gossipy items, the cheerful news, the pleasant things, forgetting as much as possible the bitter or tragic element, and above all send a few pictures. They are thinking of home. . . . They are confident that you will not let them down."

During the past month Dr. Pugh has met with 75 per cent of the army and navy chaplains in the various theaters of operations visited. "The history of this war," he affirmed, "will contain no more heroic pages than those upon which are inscribed the consecrated work of the chaplains. Their work is not being sufficiently appreciated by the churches back home. Remember them in your prayers. Too large a number have almost been forgotten. Christians of America, write to these chaplains. Let them feel the tie that binds hearts in Christian fellowship. Many of them have been in the service for two or three years. It is so easy for even a minister to lose vital touch with the church in such circumstances." He especially urged ministers not to neglect writing to the chaplains.

Generals Encourage Church Attendance

Dr. Pugh declared that "the men are attending church somewhat better than they did at home. There is a rich and abiding faith in Almighty God in the heart of the average soldier here. The generals, many of them devout churchmen, are striving by precept and example to encourage in every way faithful church attendance. Hundreds of services are being held at the same time all through these theaters of operation, some small, some large, all indicative of the response of American manhood to the worship of Almighty God."

Dr. Pugh called the Americans "the most unusual army he had ever seen." He told of a mess line: "The guards, American soldiers, were at the head of the line. They were in the same line, to receive the same food as the prisoners of war. An Italian chaplain, himself a prisoner of war, stationed there to minister to his own countrymen, turned to me with a comment in Latin, which literally translated means, 'You cannot wrestle with a people like that!' What a commentary on the spirit of the American fighting men! They were giving an unmistakable demonstration of the fact that, if the victory of democracy over despotism is going to be a blessing, it must lead to the gospel of peace and good will."

CHARLES DANIEL BRODHEAD.

Urge Enforcement of Child Labor Laws

Rapid increase in child labor, wiping out the gains of many years, is viewed with growing alarm by the National Commission for the Defense of Democracy through Education of the National Education Association in Washington. "Last spring over 2,000,000 children and young people from 12 to 17 were working instead of attending school and as schools open this fall a greater number of withdrawals is indicated," says the commission. They urge the enforcement of child labor and school attendance laws, the passing of stronger legislation and the use of every channel to influence parents and public officials to stop the recent trend toward child labor and neglect of the schools.

Episcopal Clergyman Joins Communists

Eliot White, an Episcopal priest formerly on the staff of Grace Church, New York, recently announced that he and his wife had joined the Communist party. For many years it was a common sight in New York to see Mr. White, then a pacifist, marching up and down outside churches which were "massing the colors" or having some other service recognizing the military, carrying a sandwich board adorned with anti-war slogans. He now commends the Communist party for its determination to carry the war against the Axis to complete victory.

Establish Chair to Honor Beaven

In memory of Albert W. Beaven, president of Colgate-Rochester Theological Seminary, who died suddenly last January, a seminary chair of missions, comparative religions and philosophy of religion has been endowed by Miss Edith M. Howard of Hartford, Conn., through a gift of $50,000.

Invents a 'Decent and Christian Vengeance'

The British Society for the Propagation of the Gospel has received a check for more than $425 from the parents of an aviator shot down by the Japanese. According to Worldover Press, they asked that the money be earmarked for future work in Japan as "the only decent Christian vengeance."

Million Cash Given By Lutherans

Over a million dollars in cash and $100,000 in pledges has been subscribed to the Lutheran World Action fund of the National Lutheran Council in 1943, according to the news bulletin of the latter body. The United Lutheran Church gave approximately half of the total and the American Lutheran and the Norwegian Lutheran churches approximately $200,000 each.

Canadian Anglicans Urged To Cooperate

A plea for the development of increased cooperation between the Anglican Church and other Christian bodies in Canada was made by Archbishop Derwyn T. Owen, primate of Canada, before the 15th General Synod of the Church of England in Canada. Asserting that the Anglican body was "looking forward" to membership in the proposed Canadian Council of Churches, Archbishop Owen declared: "There is no contradiction between a deep and well read conception of Anglicanism and its unique mission and cooperative efforts with other Christian bodies in Canada who will cooperate with us. . . . We face large and complex problems in Canada by reason of the vastness and variety of our area. Many of these we can face only, and solve only, in cooperation with others who believe in Christ." A report made by the General Synod's department of social service urged the setting up of an organization for the study of postwar peace plans; recommended that labor, capital and management share in a fair division of responsibility and management; and urged the development of a rehabilitation program for Canada's returning service men. Another report, presented by the synod's department of religious education, urged greater efforts to make the general educational system more religious, more practical training for educational heads of Anglican parishes, better training for Sunday school workers, and wiser and more effective use of radio.—Religious News Service.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Appointment in Berlin (Col.) George Sanders, Onslow Stevens. *Melodrama.* A "Lord Haw Haw" revealed as British agent suffering hatred at home to transmit secrets by radio, win posthumous honor. Thrills based on fictional explanation of current events. Good development in early portions degenerates into hysterical, incredible finish. *Synthetic.* M, Y

Cowboy from Manhattan (Univ.) *Musical* about a publicity stunt to put over a Texas-set musical comedy—pleasant enough, but *trite* and routine in plot development. M, Y

Holy Matrimony (Fox) Laird Cregar, Gracie Fields, Monte Wooley. *Comedy.* Famous painter, returning after years in tropics, is confused with his dving valet, keeps up deception to avoid public acclaim with unexpected results. Based on novel, *Buried Alive,* by Arnold Bennett, this is slow paced, rich in comic detail, excellent in characterization, intelligently *entertaining.* M, Y

Someone to Remember (Rep.) John Craven, Charles Dingle, Mabel Paige. *Drama.* Elderly lady finds happiness imagining that boy in college dormitory (ex-hotel from which she has refused to move) is her grandson. Slow moving and rather stilted, but warmhearted, told without exaggeration, *homely.* M, Y

What's Buzzin', Cousin? (Col.) *Musical.* Freddy Martin and band and "Rochester" help stranded girl owners put run-down hotel on map. *Just another film built about a band.* M, Y

BEST CURRENT FILMS

For Family: Bambi, Hit the Ice, The Human Comedy, In Which We Serve, My Friend Flicka, The Pride of the Yankees, Report from the Aleutians, Saludos Amigos, Yankee Doodle Dandy.

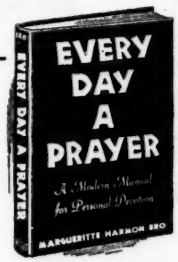
For Mature Audience: Action in the North Atlantic, Casablanca, Claudia, The Constant Nymph, Desert Victory, Five Graves to Cairo, Mission to Moscow, The Moon Is Down, The More the Merrier, The Ox-Bow Incident, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, Tennessee Johnson, This Land Is Mine, The Watch on the Rhine. 9-29-43

A devotional book that is realistic and vital—attuned to today's poignant needs

Every Day a Prayer

A MODERN MANUAL FOR PERSONAL DEVOTION

By Margueritte Harmon Bro



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